EVANGELIVM REGNI.

A Joyfull Message of the Kingdom, published by the holie Spirit of the Loue of Iesu Christ, and sent-fourth vnto all Nations of People, which loue the Trueth in Iesu Christ.

Set-fourth by HN, and by him pervsed a-new and more-distinctlie declared.

Translated out of Base-almayne.

O, Hovv louelie are the Feete of the Messengers vvhich publish the Peace, Preach Good-tydinges, and euangelize the Saluation. Esa. 52. b. Nahu. 2. a. Rom. 10. c.

The Euangelie of the Kingdom shall be preached in all the VVorlde, for a VVitnes vnto all People: and then shall the Ende com. Math. 24. b.

I savve an Angell flye thorovve the middest of Heauen, hauing an euerlasting Euangelie, to publish vnto them vvhich sit and dvvell vpon the Earth. namelie, vnto all Heathen, Generations, Languages, and People. Apoca. 14. a.

The Preface.

CONsider on the [a] Tyme, O all yee People, which loue the Trueth of Jesu Christ.

2. Presentlie in [b] this Daye of the Loue / and of the Appeering [c] of the Comming of our Lorde Jesu Christ, in the Resurrectiō [d] of the Dead (wherin the Lawe / the Propheates / and all what is writen of Christ, becometh [e] fulfilled) is this Joyfull-message of the Kingdom: out of the heartie Mercifulnes and Loue of God the Father; euangelized vnto vs all. and sent speciallie: by the holie Spirit of the Loue of Jesu Christ; vnto all Louers of the Trueth: as also [f] published in all the Worlde, for a Testimonie vnto all People / according to the Scripture: To a Stirring-vpp of all Vnderstandinges, vnto the true Knowledg of the Godlynes in Jesu Christ / and to an euerlasting, concordable, and [g] stedfast Peace vpon the Earth / according to the Promises.

3. Let euerypne respect-well this [h] proffered Grace: For euen-now in the last tyme, the Lorde sendeth his Angell or Messenger before Him / for [i] to prepare his Waye / and [k] to publish an euerlasting Euangelie vnto all Generations / Languages / and People / according to his Promises / To thentent that they all should now withdrawe them from [l] the Iniquitie · turne them to the Familie of the Loue of Jesu Christ, God-his Mercie-seate · and euenso; to their Preseruation in the Godlynes; shewe-fourth vpright [m] Repentaunce for their Sinnes: For the [n] Ende shall com.

4. AND albeit that wee haue set-fourth these present Testimonies; O yee Louers of the Trueth of Jesu Christ; to an Euangelie of the Kingdom: and publish to a ioyfull Message, that the God of Heauen hath shewed-mercie on all People / for that they should repent them / and stand goodwilling vnto his Requiring · declared his great [o] Daylight of the vpright Righteousnes; through Vs, his Electedons; in the Worlde, out of Heauen from his Right-hand · and brought it ouer the whole Earth / for to [p] iudge thesame with Righteousnes / Yet are not therfore these present Testimonies, alone the Euangelie of the Kingdom, which was promised to be published in the Worlde and vnto all People: but also, all the Testimonies which the God of Heauen, hath

a Eccli.3.a. Math.16.a.
b Psal.118.c.
c Math.24.c.d. Luk.17.c. Act.2.a.
d Esa.26.c. 1.Cor.15.f.
e Luk.24.c.
f Math.24.b. Apo.14.b.
g Esa.32.b. 54.b 57.b.66.b. 2.Pet.3.b.
h 2.Cor.6.a. Heb.12.b.
i Mal.3.a. Math.11.b.
k Math.24.b. Apo.14.a.
l Esa.1.c.55.a. Ezec.18.c. 33.b
m Math.3.a. Act.2.d.3.c.
n Ezec.7.a. 1.Pet.4.a.
o Mal.4.a.
p Act.17.d.

brought-fourth through his Holyons · and through his electes Minister HN.

5. For all those-same, are also euangelicall Testimonies of the Kingdom/ and of his Declaring. All which Testimonies are also; now in the last tyme; heald-fourth to a true Glasse of Righteousnes, before the Children of Men/ to an euerlasting q Peace vpon Earth, vnto Men which are good of Will/ according to the Promises.

q Isa.57.e. Luk.2.b. Ephe.2.c.

6. For-that-cause; O yee Louers of the Trueth; if yee now This-daye heare his Voyce/ and that this Grace and Loue of God the Father and Christ, becom; to your Preseruation in the Godlynes; proffered vnto you/ so harden r not then your Heartes/ That yee byde not without the Rest of the Lorde/ which is prepared from the Beginning, for the People of God/ and for all repentant Sinners/ and is appeered now in the last tyme/ according to the Scripture.

r Psal.95.b. Heb.3.b.4.b.

Take it to heart.

A Joy?

A Ioyfull Message of the Kingdom of God and Christ.

The First Chapiter.

THough the Grace [a] and Mercie of God / and through the holie Spirit of the Loue of Iesu Christ; [b] rapsed-vpp by the highest God, from [c] Death / according to [d] the Prouidence of God and his Promises: annoynted with the Holie-gost, in the [e] Olde-age of the holie Vnderstanding of Iesu Christ: [f] godded with God, in the Spirit of his Loue: made-heyre with Christ, in the heauenlie Goods of the Riches of God: illuminated in the Spirit with the heauenlie Trueth, the true [g] Light of the perfect Beeing: elected to a Ministre of the gratious Woorde (which is now in the last time rapsed-vpp by God / [h] according to his Promises) in the mostholie Seruice of God, vnder the Obedience of [i] his Loue / for [k] to publish now in the last time: out-of thesame Grace and heartie Mercifulnes of God / and through thesame holie Spirit of the Loue of Iesu Christ; good Tydinges or a ioyfull Message of the Kingdom of God, vnto all People, which [l] sit in Darknes /

a 1. Cor. 3. 15.
b Iohn. 6. f. Act. 17. d. Ephe. 2. a.
c Rom. 8. c. d.
d Ephe. 4. b.
e Iohn. 14. 17. Apo. 21. a.
f Iohn. 1. a. 1. Iohn. 1. a.
g Iere. 33. b.
h 1. Cor. 13. b.
i Apo. 14. a.
k Esa. 42. 61. a

and haue a Lust or Longing after the true Light / and to bring vnto the Beleeuers, a great Light of the true Being of Iesu Christ · and the glorious Daye of his godlie Cleernes: as also to expresse, that God hath pitied ℌ Generations of Mankinde / and that Iesus Christ hath not leaft vs [l] as Orphantes: but as our faithfull Father; for to beget vs [m] a-newe, out of the safe-making Water or Doctrine of his Seruice · and out of his holie Spirit of Loue / also [n] to iudge vs with his Righteousnes / and to bring vs into his Rest; is com againe vnto vs / according to his Promises / To thende that they all; which loue God and his Righteousnes · and Christ and his vpright Being; mought presentlie enter into the true [o] Rest; which God hath prepared from the Beginning, for his Elect; and [p] inherit the euerlasting Life.

l Iohn.14.b.

m Iohn.3.a.

n Esa.11.32.a. Ier.23.a.33.b

o Heb. 3.4.a.

p Math. 25.d.

2. For-that-cause, all Louers of the Trueth and all Soules which [q] hunger and thirst after the Righteousnes / and becom assembled obedientlie vnto the Seruice of the Loue of Iesu Christ, shall presentlie; according to the Woord of the Lorde eate of the [r] Bread of Life / and drinke out of the Fountaine of liuing Water / and becom satisfyed.

q Math.5.a.

r Iohn.6.7.d. Apo.2.b.7.b 21.a.22.b.

3. Vnto thesame God, which hath prepared all this for vs / and bringeth it to vs, out of the Bosom of his Loue / be Laude / [s] Honour / Prayse / and Thankes-geeuing for euer and euer. Amen.

s Rom.11. Apo.4.b.5.b 7.b.

B 4. Vnto the Louers of the Trueth, heere-theare / whersoeuer or in what quarter of the Woorld they dwell or haue their abode: of what Nati-

Super-scription.

Nation and Religion soeuer they be / Christians / Jewes / Mahomites or Turkes / and Heathen / with all diuided People: [t] of what Condition or Dignitie soeuer they be: Pastours of the Religious / or Setters-fourth of Religion: Vnderstandings or Expert in ỹ godlie Wisdom: Wel-learned / Exercised / and Eloquent in the holie Scripture. Chief-maiestrates / & renowmed Potentates / Noble of Linage / Ritch or Mightie of Estate: Rulers of Communalties / together with all Peoples. Let euery Nation then haue among them, so many-maner of Grounds / Beleefes / Religions / Ceremonies / and Seruices, as they will / wherin they loue Gods Trueth / and the Righteousnes.

[t] Eccli. 33. b. Apo. 14. a.

6. The Grace and Peace, from God our Father: the Refreashing or [v] Renewing of the Minde, from the naked or [x] vncouered Face of our Lorde Iesu Christ: and the [y] Communion or Holpons and their Vniformitie-of-beeing with the holie Spirit of the Loue of Iesu Christ, becometh presentlie published, proffered, and brought vnto you: And to all thissame, yee are also this-daye called and bidden: namelie / yee all, which loue the Trueth vnto Godlynes / and haue a Lust to doo the Will of the Lorde / and to humble yourselues obedientlie, to the Seruice of ỹ Loue of Iesu Christ and his Requiring.

[v] Rom. 12. a. Ephe. 4. c.
[x] 2. Cor. 3. b.
[y] 1. Cor. 12. b. Ephe. 4. 5. c.

C 6. HAppie are they / which haue now in this Daye, intended or mynded the Loue and the Peace. For in this selfsame Daye, shall now ỹ Good: with all Repentantons which stand

good-willing towardes the Good; becom knowen and made-manifest from the Wicked: and from all Vnrepentantons, which haue a Lust to the Iniquitie/and to the wicked & corrupted World;/ and
z Math. 25.d. they shall [z] seperate them the-one from the-other.

7. For it shall now in this Daye, be seene and euidentlie perceaued/ that all Goodwillingons to the Good, shall assemble them vnto the Good [namelie, to the Communialtie of the Loue/ wherein the Lorde hath manifested and set his Light/ and
a Mal.4.a. wheare his [a] Sunne of Righteousnes: the true
b Sap.3.a.5.a. Heb.3.b.4.b Apo.21.a. heauenlie Daye-light: shyneth] · enter into [b] the Rest of the Lorde · and obtaine the euerlasting Godlynes: and that they all which are euell of Will/ and hardened in the Iniquitie, shall make them vpp with their goodthinking Wisdom, therc 2.Pet.2.3.a. against · and bring the eternall [c] Damnation ouer themselues/ like-as ther is writen therof.

8. Therfore cometh-ther presentlie great Grace,
d Rom.2.a. vnto all Goodwillingons: · [d] but vnto Them that refuse the Grace/ also are euell of Will/ and loue
e Iohn.3.b. the Darknes [e] more then the Light, great Seueritie or Indignation.

f Esa.3.b. Math.24.d. 25.d. Iude.1.b. 9. For beholde/ in this present Daye, ȳ [f] glorions Comming of our Lorde Iesu Christ, with the many Thowsandes of his Sainctes, becometh manifested: which hath set himself now vpon the Seat
g Esa.16.b. of [g] his Maiestie/ for to iudge in thissame Daye
: which the Lorde hath ordayned or appoynted; the
h Act.17.d. whole [h] Worlde with Equitie/ and with Faithfulnes
i Zach.8.a. [i] and Trueth/ according to his Righteousnes

10. For

10. For that cause : O all yee which dwell vpon the Earth ; feare now the Lorde , the Mosthigheſt: and geeue Him alone , all Honour / Laude / and Praiſe. [k] For the Daye of his Judgment is now com/ that it mought now : in theſame Daye of the true Judgment of God and Christ ; becom [l] all fulfilled in Christ, whatſoeuer is writen of Him.

11. O H/ that they now all had ſuch an Heart, that they reſpected-well thiſſame Daye : ſubmitted [m] them : with [n] humble and [o] ſingleminded Heartes; vnder the gratious Hande of the Lorde : and ſtoode obedientlie and concordablie [p] minded to the holie and gratious Woorde / So ſhould then : aſſuredlie ; euerypone right-well perceaue-by-experience/ that God hath opened now in the laſt time , a great Dooze of Grace , vnto all faithfull and goodwilling Heartes [q] and declared & brought the [r] Saluation of the euerlaſting Life vnto them : and that theſame Grace bydeth altogether [r] cloſed-too , before all [s] Vnbeleeuers of the Woorde and his Seruice of Loue / before all Wauering-mindedons and decſyners from theſame Seruice/ and before all Such as haue nether Luſt nor Will , vnto God / nor vnto his Loue . the Saluation of the euerlaſting Life [t] reſteth vnknowen . and this Joyful-meſſage of the Kingdom (which is now in the laſt tyme : through the holie and gratious Woorde ; publiſhed [v] in all the Worlde : before the Deſtruction or [x] Perriſhing of the wicked Worlde; ſo an euerlaſting [y] Reſt for all the Childzen of God/ and to the Preſeruation of Men , which hope on

k Apo.14.b.
l Luk.22.c.
D
m 1.Pet.5.a.
n Math.11.c.
o Act.4.e.
p 1.Cor.1.a. 2.Cor.13.b. Phil.3.b.
q Apo.12.b.
r Pro.1.c. Math.7.25.b Eſa.59.b.
s Rom.2.a.
t 1.Cor.2.a.
v Math.24.b. Apo.14.a.
x 2.Pet.2.3.a.
y Apo.7.21.a.

z Esa.29.b. Math.11.13. God) bydeth couered [z] or secreat.

2.Cor.4. E 12. For; verelie; if this Joyful-message of the Kingdom of Christ; which in his Mysterie, is the perfect Cleernes of God/ and the true Light of

a 2.Cor.4.a. Christ himself; be [a] couered or secreat before anyman/ So is it then secreat, before Them that perrish/ and are turned vnto themselues and their Knowledg/ as also are captyued with the Mindes of the vnbeleeuing Worlde.

13. For-that-cause; O yee goodwilling Hear-

b Rom.13.b. Ephe.5.b. tes; [b] Awake now all out of the Sleape of your Sinnes: and heare and beleeue the outflowing liuing Voyce of the Loue of Iesu Christ, which Christ in this present Daye letteth be hearde; through his holie Spirit/ and electeed Minister HN; vpon the Earth.

14. Happie is hee, that can now in this perrelous Time, indure the Voyce of the true Light: also hearing the gratious Woorde of the Lorde, which becometh witnessed-fourth and administred

c Iohn. 3.6.c. with thesame Voyce, [c] beleeueth it: and [d] harden-

d Psal.95.b. Heb.3.b. eth nor peruerteth not his Heart, in thissame Day. but becometh assembled vnto Christ, and vnto the Familie of his Loue. Amen.

The Seconde Chapiter.

A SEeing now then that; out-of Gods Grace; in this Daye of the godlie Loue/

a Math.13.b. b Math. 25.d. Act.16. 17.d. Iude.1.b. the [a] Mysterie of the heauenlie Kingdom of God/ his righteous [b] Judgment/ and th

the Comming of his Christ ; now in the last time;
in the [c] Resurrection of the Dead, is declared vn-
to Mee (as an elected [d] Vessell/Howse/or [e] Dwel-
ling of God) and geuen mee to knowe or to vn-
derstande: and that I ; through the Seruice of the
Loue of Iesu Christ; declare-fourth againe thesame
Mysterie of the Ryches of God, vpon the Earth:
and minister the gratious and liuing Woorde of
the Lorde (which I haue receaued ; out of the true
Light and [f] heauenlie Ierusalem; to a [g] Witnes
of the Trueth, from the Mouth of God hymself)
in hys Name and accorading to hys Will / to the
Preseruation and Blessing of all Generations of
the Earth, which beleeue theron / accorading to the
Promises / So were it likewise very mecte and
right / that they all, which will now byde preser-
ued ; in these [h] perrelous Tymes; [i] gaue-eare vnto
Mee, in the gratious Woorde of my heauenlie
Father: also turned their Heartes ; with all Good-
willingnes to the Loue and her Seruice; vnto [k] the
Obedience of the gratious Woorde: and ranne
not fourth in Ignorannce, accorading to [l] their
Good-thinking or Imagination of the Knowledg:
and that also they all, which heare to-daye thys
Voyce or Witnessing of the holie Spirit of Loue,
hardened [m] not their Hearte/nor-yet tooke-offence
at the Ministration of the gratious Woorde: but
stoode wel-mynded to the louelie and vpright Bee-
ing of our Lorde Iesu Christ and to hys Loue:
respected-well thyssame Daye, to the [n] Purging
of their Hearts and Mynde: and euenso entred

; with

c Ezech.37.b
Iohn.5.c.
Rom.8.b.
Phil.3.b.
d Act.9.b.
Rom.9.c.
e Iohn.14.c.
Apo.21.a.
f Esa.2.a.
Math.4.a.
g Iohn.15.c.
Act.1.a.
h Amos.5.b.
Mich.2.a.
Math. 24.b.
2.Tim.3.a.
i Math.10.c.
Luk.10.b.
k 1.Pet.1.b.
l Deut.12.a.
Ier.7.9.18.b.
m Psal.95.b.
Heb.3.b.
n Ezech. 36.c
2.Cor.7.a.

o Heb.3. 4.b. ; with the Childzen of God; into the ° Rest of the Lozde.

2. Which Rest ; euen till vnto thissame Daye;

p Heb.4.b. is ᵖ leaft vnto the Childzen of God / oz reserued foz them/ to thende that thesame should now in the last tyme be inherited, of all and in all them, that haue mynded the Peace and the vpzight amiable Life.

B 3. Foz-that-cause/ ᵍ awake now in the Spirit ; yee Louers of the Trueth; and thzoughlie-measure oz trye-out the ground of thissame Spi-

q Ephe.5.b.

r Rom.8.b. rit / which ; to the ʳ Making-alyue of all the Dead

1.Cor.15.c. 1.Tess.4.b. that are ˢ diseassed in the Lozde; is pzoceeded from

s Apo.14.b. God: and maruayle not at anye of all thissame:

t Iohn.5.c. Act.17.b. but ᵗ search oz examen the Scripture, whether that it make not mention of thesame.

4. Foz, this new Miraculous-woozke of God ; wherof wee witnes; hath God now in this hys holie Daye of Loue, begonne oz taken-in-hand with Vs, his Electedons/ wherin the Scripture becom-eth fulfilled in this pzesent Daye/like as ther stand-eth wziten:

v Esa.43. b.c. 5. Beholde (sayth the Lozde) ᵛ I will doo a new Thing ; and it shall now appeere; wherby yee shall well-pereeaue / that I make Wayes / in the Desert / and Riuers-of-water, in the Wildernes.

x Esa.57.b. 6. Againe: ˣ A Spirit oz Winde shall blowe-fourth from my Face: and I will make Winde.

y Esa.40.a. 57.b.62.b. z Esa.35.41.b. 43.c.44.a. 7. Pzesentlie hath the Lozde pzepared ʸ hys Waye, in the Desert: and caused ᶻ a liuing Riuer to runne ther-thozowe / that all Thirstyons, may dzinke of the liuing Waters.

8. Foz-

C

For-as-much now, as that the Riuer geeueth-fourth her Water aboundantlie: nd that the [a] Winde or Spirit of the Almightie loweth/ So cannot I refraine nor keepe-scilence: ut must needes; through the Powers of thesame; nake-manifest euen out of burning Loue, the Se- reat-mysterie of God; which is geeuen Mee [b] to nderstand out of the heauenlie Trueth, in the O- edience of the Loue of Iesu Christ; vnto ẏ Louers f the Trueth/ and vnto the dilligent Searchers of he Scripture. as also expresse or declare vnto hem, the Counsell and Will of the Mosthigheſt/ ith the Accomplishing of the Seruice in his anctuarie (like as the Scripture speaketh therof) nd witnes thesame before their Eares.

a Iohn.3.a.

b Math. 13.b.

. Whosoeuer now therfore, seeke the [c] Lorde ith whole Heart/ they shall Now easelie finde im/ if-so-be that they [d] beleeue and obey the holie Woorde of Grace, [e] administred now in this esent tyme.

c Ier.29.b. Eccli.2.b.

d Iohn.3.b.c.

e Math. 24.e.

. Vnto all them that presentlie knocke/ and olde gladlie be let-in, thorowe [f] the right Doore/ r to [g] walke in the Howse of the Lorde, it shall ow [h] be opened/ and They shall be let-in. they all also dwell with the Lorde/ and eate; with hrist and his Holyons; the [i] Bread of Life which is com vnto vs from Heauen; in the [k] King- om of God the Father, the louelie heauenlie eeing.

f Iohn.10.a.

g Psal. 5.138.a

h Math.7.a. Luk.11.a.

i Iohn.6.f. Apo.2.b.

k Luk. 14.22.

D

Therfore geeue-eare now vnto ẏ Woorde of the heauenlie Veritie, O yee Louers

of

of the Trueth: and harken to mee now in th
l Psal.49.a. Daye, [l] yee great Lordes or Mightie of Estat
: Pro.8.a. and yee Rulers of Communalties: and let th
Eccli.33.b. same enter into your Eares, all yee People. For
m Math.13.b I will make-relation of the Thinges that [m] an
Rom.16.c. hidden before the Worlde. and declare thesam
Ephe.3.a. from the Beginning till vnto this New or [n] L
Col.1.c.
n Psal.118.a. Daye, which is presentlie appeered and com vn
Ier.31.d. vs / according to the Scripture.
Ioel.2.c.
Act.2.a.b.

The Thirde Chapiter.

A Sion, [a] for thy sake I will n
a Esa.62.a. keepe-scilence / and for Ieruſalems sake
will not leaue-off / vntill that her Rig
teousnes ryse-vpp, as a Shyning-lig
or Cleernes / and her Saluation burne, as
Cresset / that the Heathen may see thy Righteou
nes / and all Kinges, thy Glorie.

2. For this is the Daye of thy Glorifying / a
of thy Joyfulnes / O thou holie Hill of Sion. a
b Esa.60.a. the Daye [b] wherin Ieruſalem becometh seene glis
ing / and wher-ouer the Lorde; with his Light a
Glorie; will shyne for euermore / according to
Promises.

c Esa.2.a. 3. Now shall the Lawe, be taught [c] out
Mich.4.a. Sion: and the Woorde of the Lorde witnesſed,
of Ieruſalem.

d Psal.118.c. 4. For this is the Daye of Promise / [d] the D
which the Lorde maketh; Let vs now reioyce /
be gladde therin.

5. T

This is the Daye, in the which the Lorde hath prepared his Seate vnto Judgment / [e] that hee mought iudge the Earth with Justice / and gouerne the People vprightlie: and accomplish therin, all what Hee hath spokē in tymes-past, through the Mouth of all his holie Prophetes.

e Psal.9.a.96.b.98.b. Esa.2.a.5.c.11.12.a.16.b.32.42.a. Ier.23.33.b. Dan.2.c.7.b Mal.4.a.

Therfore take now good-heede vnto this Daye, to your Sanctification: and [f] learne therin, Wisdom / and holie Vnderstanding: and walke thenso [g] in the Light of thesame / that yee may be able to indure: as Childzen of the Light; his Cleerues / and the Light of his Louelynes / and [h] not stomble in the Middaye.

B Mat.25.d. Act. 17.d.

f Pro.2.4.a.

g Eph.5.a. Psal.91.a.

h Iohn.11.b.

In this Daye, sayth the Lorde; [i] I will not kepe-scilence. but will cause my Woord to be heard continuallie therin / that the Childrē of Men runne not fourth any lenger, with [k] their Good-thinking; according to the Imagination of their Knowledg.

i Psal.50.a. Esa.65.a.

k Ier.7.c. 11.a 13.b.18.b.

For out of this Light of my holie Day, shall my Woorde, sayth the Lorde; [l] continuallie prophecede, according to the Trueth / [m] that it may be heard, euen vnto the Ende of the Worlde. And I will let the Childzen of Men see / how that they all namelie / they that "heare not beeleue not Mee and the Seruice of my holie Woorde, vnder the Obedience of my Loue; nether-yet loue my true Being or stand submitted to thesame / for to becom [o] planed ther-into] do erre, in their Wisdom and Scripture-learnednes / and [p] go-about with Lyes.

l Esa.2.a.

m Psal.19.a.

n Iohn.3.b.8.a.12.c.

o Iohn.15.a. Rom.11.b. Eph.3.b.

p Iere.8.a.

Beholde: I, sayth the Lorde; will take-in-hande a wonderfull Woorke / like-as

C

I

I haue heer-tofore ſpoken therof, through my
Seruauntes, the Prophetes / and promiſed to
q Eſa.13.32.a. perfourme theſame. q Through which Woorke of
43.c.60.a. mine: ſayth the Lorde; the Man; which hungereth
Iere.23.33.b. and thirſteth after the true Righteouſnes; ſhall
r Ezech. 11.b. not be able to comfort hymſelf anye-lenger with
36.c. 37.b.c. Lyes r nor to put-his-truſt therin: nether-yet ſhall
the Scripture-learned or ſuch as ſet-fourth their
owne Opinions out of their owne Spirit, driue or
teach the People anye-lenger / according to their
Good-thinking: but euerypone ſhall not chooſe but
s Ioh.6.f.14.a acknowledge / that my Woorde, is s the Truth
17.b. and the Life.

10. For loe / I bring-fourth now my Daye ſo
t Eſa.60.62.a cleere, as t a Light of my Glorie / to the Lightning
t 2.Pet.3.b. of the whole Worlde u with Righteouſnes. my
v Iohn.6.e. liuing Woorde, v as a true Bread of Life / to x the
x Matth.5.a. Satiſfying of all hungrie Soules. my true Beeing
y Apo.12.21.a or Perfection, as a y Kingdom of Heauen full
of all Louelynes / pure Bewtie / and vndiſturbable
Powers. and my Seruice of Loue, as a naked
or vncouered Trueth: All which, is my Spirit
z Iohn. 16.b. wher-through the Man is z lead into all Trueth
a Eſa. 4.a.11. To thende that now in this my holie Daye, a my
b.12.a. Righteouſnes mought; in the Obedience of the
Requiring of my Loue; breake-fourth and obtain
the Victorie vpon the Earth: and that all People
may loue the vpright Righteouſnes. and liue
b Eph.4.a. peaceablie in b all Loue.

D 11. Awake c now therfore, yee Louers of the
c Eph.5.b. Trueth / ſo ſhall Chriſt then illumina-

you. Annoynt your Eyes [d] with Eye-salue / and d Apo.3.b.
see shall see the pure and glorious Cleernes of this
last or newest Daye / which God himself hath ap-
pointed or ordayned / for to iudge in thesame, [e] the e Act.17.d.
compasse of the Earth with Righteousnes / tho-
ugh that one Man [Iesus Christ] in whom Hee
hath decreed it: which holdeth-fourth the Beleef
before euerypone / in-as-much as God hath raysed
him from the Death.

2. See / and consider: This is the Daye of
Renewing / the [f] verynewest Daye / to the Honour f Psal.118.c.
and Glorie of the supreame God: and to a great
Ioye and Gladnes for vs all, which loue the
Righteousnes.

3. Clappe [g] now your Handes together with g Psal.47.a.
Ioye / yee all which loue the Righteousnes, in the
Peace of Christ: sing and showte now vnto God,
with a ioyfull Noyze.

4. For the [h] Lorde [the Most-highest] is ter- h Psal.47.96.
rible / and a great King on all the Earth. Eccli.43.c.

5. For now in this Daye of his Loue, Hee
hath prepared his [i] Seate vnto Iudgment / that the i Psal.9. 45.a.
Earth [k] and the People should be iudged vprightlie. 93.a.
Esa.16.b.

6. From hence-fourth shall Hee: whom God k Psal. 96.98.
hath foreseene and elected therto; sit vpon the Lord- Esa.32.42.a.
is Seate / [l] which shall thinke vpon Equitie and Ier.23.a.33.b
require Righteousnes. l Ier.23.a.33.c

7. Whose Seede, [m] the Lorde shall make to m Psal. 89.d.
endure for euer. and his Seate, shall be like the
Dayes of Heauen.

8. Through thesame and his Seruice, the

a Pſal.92.b. Righteous a ſhall now in this Daye flouriſh, like
Palme-tree: hee ſhall increaſe or growe-vpp like
Ceder-tree on Libanus.

19. And all they that are plantcd in the How
b Pſal.92.b. of the Lorde, b ſhall wax-greene in the Courtes
our God. and flouriſh or bloſſom in the Olde-a
of the holie Vnderſtanding/ as thoſe that are f
and luſtie or wel-prepared/ for to publiſh that t
Lorde is iuſt.

E 20. Now ſhall p the Righteous ſee their D
p Pſal.106.c. ſire / and reioyce them: and all Vnrightcouſn
ſhall be compelled to ſtoppe his Mouth, in th
Daye of the Glorie of God.

q Iere.30.d. 21. For now in this Daye, the q Citie of t
Lorde ſhall be buylded, in her olde Place or Fo
mer-eſtate: and the Temple of the Lorde or T
bernacle of his Dwelling, ſhall ſtande like as
r Luk.17.c. ought to ſtande. namelie/ r inwardlie in vs, in t
Iohn.14. 17. Beeing of the holie Spirit of Ieſu Chriſt.
Apo.21.a.

22. Haue now a good regarde heer-vnto / p
Wyſe and Vnderſtandingons / which receaue t
Righteouſnes into your Heartes: and yee
which daylie ſearch the Scripture: and conſide
how that all what the Scripture ſayth, ſhall
ſuch-wiſe becom fulfilled or accompliſhed.

The IIII. Chapiter.

A BEholde: I declare vnto you thi
daye, the Grounde of the Scripture
and will: in Cleernes; reſpte vnto yo
ma

many Actes ; or Thinges-chaunced ; of the Se-
creat-mysteries of God . and partlie also , of the
Dealing of Man : beginning from the former
Kingdom ; wherin the Man was [a] set ; till vnto
this last Daye of the perfect Glorie of God : in the
which the former Kingdom becometh declared and
brought againe ; in all Louelynes of the vpright
Beeing ; vnto the Man/according to ẏ Promises.

a Gen.2.a.

From this former Kingdom ; full of all
Righteousnes / Loue / Peace / and Amiablenes ;
the Man hath ; from the Beginning ; turned-away
his Heart : and [b] fell-away from or was disobe-
dient vnto the Woorde of his God , the vpright
Life of his true Light.

b Gen.3.a. Sap.1.b.

In which Falling-away of the Man/ and
in the Turning vnto himself and vnto his taken-on
Darknesses , it is becom manifest and knowen/that
the Man ; which walketh therin/and becometh not
turned againe vnto his God [c] nor [c] incorporated
vnto the true Christ of God ; hath the [d] most-craftie
and subtilest Heart , among all that liueth / and
dwelleth vpon the Earth.

c Iohn. 15.a. 17.c. Eph.3.b, 2.Pet.1.a.
d Iere.17.b.

The which may now euidentlie be perceaued
by diuers People ; which vaunt or geeue-fourth
themselues for Christians [e] & as illuminated Men
that [e] are Masters of the Scripture ;. namelie/how
craftie, subtill, & [f] peruerse of Heart/and how [g] dark-
ned in their Vnderstanding, that they yeat are.

e 1.Tim.1.a.
f Esa.1.a.59.b Iere.9.a.
g Rom.1.11.b Eph.2.a.4.b

And what a peruerse Nature , they finde of-
tymes in them/ that will I goodwillinglie leaue
to themselues to consider-of / to-thende that ; if

the Lorde vouchsafed thesame; they mought iudgen themselues therin. and euenso vnderstand or wellor perceaue/that no-man; how wyse or vnderstandingvi soeuer hee be, in the Knowledge of the Scriptures an
h 1. Cor. 1. 2. b can by any-meanes comprehend or vnderstand [h] thy
i Iohn. 14. b. Wisdom of God · nor-yet [i] see, knowe, finde, norri receaue, the Guiftes of God / nor the Powers orr the Holie-gost / but onlie they, that stande good Fa
k 1. Reg. 15. b. willinglie and obedientlie [k] submitted, vnder thap 1. Pet. 1. b. Woorde of Life / which proceedeth / and hath his. Outflowing, from that Quarter or Place/ whethe
l Esa. 2. a. 60. a the Sunne [s] the true [l] Daye-light of the Mos Be highest [t] shyneth. per

B 6. For-that-cause consider now well, on that State of Men. and what a Nature/ Loue/ anwh Beeing, ther is founde by them / that beeing with n out the Communialtie of the Loue, are; out ha their owne Knowledge and Scripture-learnedne up Judges of the Scripture / or that haue taken thwel same vpon them / So shall yee then certenlie perhu
m Rom. 1. c. Eph. 2. a. 4. b ceaue / that all such are yeat [m] Straungers, vn W the holie Vnderstanding/yea/& vtterly estraunge litt from the holie Spirit of the Loue of Iesu Christ. and that they all likewise are mingled with Wy nes/Subtiltie/ and Falshod. and are with-out tre
n 1. Cor. 12. a. Eph. 4. b. 5. c Bodie [n] of Christ, or with-out the vpright Chavitt stianitie. vith

7. If then These; which notwithstanding see On to be wyse & vnderstanding / and can prate muchnto spirituall and heauenlie Thinges; be yeat Strauhe gers vnto the holie Spirit and vnto the true Lorine

at

end yeat vtterlie with-out the Bodie of Christ,
lz the true Chzistianitie / and healde-captiue with a
wicked Nature / So consider then / how wyde and
arre-estraunged that the bzutish Wozlde / and all
hey that are Enemies oz Resisters of the Doc-
rine of Loue / must yeat needes be from thesame
Chzistian Beeing . and with how many-maner of
Falshod and wicked Nature / they are yeat healde-
thraptiue.

his. If yee now ponder thissame / accozding to
he Trueth / and thzoughlie-measure it all / by the
Beeing of the vpzight Chzistianitie / so shall yee then
perelie / begin well to perceaue / that it is now the
thaungerous and hozrible Time of Desolation /
wherof [o] ỹ Scripture / in many Places; witnesseth:
in which also Fewe shall be saued oz pzeserued / foz
hat all Vnderstanding hath now so vtterlie [p] cozz-
upted his Waye / in the Knowledge : and cannot
well therfozc / [q] submit itself singlemindedlie / with
humblenes of Heart ; in all [r] Obedience of the
Wozde / and Subiection vnto the Loue / with vs
Littleons and God-his Elect.

ish. Whilst wee now daylie perceaue thissame /
by by the Childzen of Men : and that wee
re / in these daungerous Times ; becom great-
with-childe / [s] with the Wozde of Life and milch /
with [t] the Bzeastes of the Loue and of the holie
Vnderstanding / foz to geeue-sucke ther-withall
nto the young Childzen / which are bozne out of
he Seede of the gratious Wozde and his Doc-
rine oz Testimonies and out of the Seruice of

o Dan.8.9.c. Ozę.4.a.b. Mich.7.a. Zach.5.a. 4.Esdr.9.12. 13.14.15.16. Math.24. b. 2.Tess.2.a.b 1.Tim.4.a. 2.Tim.3.4. 2.Pet.2.3.a.

p Gen.6.b.

q Sap.1.a.

r 1.Pet.1.b.

C

s 1.Iohn.1.a.

t Esa.66.b.

the holie Spirit of the Loue/ and to nourrish them
v Ephe. 4.b. vpp, vnto the v Olde-age of the holie Vnderstand-
ing of Christ, So cometh now verelie that Wo
z Math. 24. vpon vs, wherof Christ hath heer-tofore x spoken
Woe vnto Them that are with-childe / and t
Them that geeue-sucke at that time. &c.
y Esa. 26.b. 10. For wee are great-with-childe/ y and cry
alowde/ like vnto a Woman with-childe/ when-a
shee: at the tyme of her Trauell; is redie to bring
z Esa. 53.a. fourth. z But who heareth vs? or to whom is th
Rom. 10.b. Arme of the Lorde knowen? Verelie / vnto Fewe
a Esa. 5.c. Because many of them are a wyse in their own
conceites: and will iudge the godlie Trueth, ou
of their Knowledge: or perswade themselues / tha
b Ier. 7.b.c.8. a. 18.b. They: with their prudent Vnderstanding; b se
rightlie into all thinges: and for-that-cause need
not to harken vnto the Woorde of Grace: whic
God hath brought vnto vs out of his true Light
nether-yet to humble them vnto the Seruice
thesame.

D 11. Oh/ these Ignorauances of the Vnwillin
vnto the gratious Woorde and his Requirin
: which wee daylie see and heare by them; do woor
vs verelie much Woe/Angwish/and Sorrowe,
our Heartes.

12. Therfore may wee now in this perrelou
Tyme rightlie saye, with the Prophet Esai, th
it goeth also with vs: in the Presence of the Lorde
c Esa. 26.b. like c as with a Woman with-childe / which: th
rough feare or smart; cryeth-out in her Traue
For wee are with-childe/ and trauell-in-byrth: a

wee are so full of angwish and woe / that wee can
cantlie drawe our Breath.

3. Howbeit, although all this com vpon vs:
nd that wee daylie passe-throwe thissame / and
nust be faine to indure or suffer much Falshod at
ur Aduersaries handes / [d] yet cannot wee therfore d Esa.26.b.
healpe the Earth / for that the Inhabitours of the
Worlde will not fal-downe or humble themselues:
nor-yet forsake or leaue the Falshod of the vnre-
entant vnregenerated Men.

4. For-that-cause, our Hope standeth now in
his Daye very little, on many Inhabitours of the
Worlde. For of them ther shall fewe com / which
hall stand-minded or adioyne-them vnto the Loue
nd the Requiring of her Seruice, with all their
eart. and yet many fewer / which shall [e] perseuer e Math.24.b.
herin, vnto the Ende.

5. Therfore hope wee; with Ioye; much more,
n the Appeering of the Dead / [f] which dye in the f Apo.14.b.
orde / or are dead in Him / to-wit / [g] that they, in g 1. Cor.15. c.
heir Resurrection from the Death, shall liuinglie 1. Tess.4.b.
om-vnto or meete-with vs. For all the Dead of
he Lorde / or Members of Christ, shall [h] now h Esa.26.c.
ue / and aryse with their Bodies: and wee shall Ezech.37.b.
ssemble vs with them / and they with vs; to one
Bodie in Iesu Christ; into one louelie Beeing of
e Loue / and be all together concordable, in the
oue and Peace of Iesu Christ.

6. Beholde; yee Deerlie-beloued; with Those E
all our Life and Ioye be, both now and for euer-
more. For wee; which followe with them, the

Foote-steppes of Christ; shall in their Appeering
i Apo.4.b. 5.a.b. or Manifestation, [i] raigne with the Lambe; which
hath made vs Kinges and Priestes; vpon ỹ Earth
17. This see and knowe wee now nakedlie and
trulie: Therfore haue wee; which are now in this
Daye of Loue, adioyned and incorporated into the
k 1.Tess.4.b Bodie of Christ; heer-in our [k] Consolation among
each-other / and set likewise our Comfort much
more, on the Righteous which are dead / then on
the liuing Vngodlie.
18. For this is now the Daye of the Glorious
pompe and Triumph of Christ in his Comming
wherin Christ; to our Consolation; together with
l 1.Tess.4.b. 2.Tess.1.b. Iudę.1.b. his former Holyons, [l] meeteth vs liuinglie and in
Glorie: and maketh-manifest and bringeth vnto
vs, the Woorke of the Lorde [namelie / the forme
m Gen.2.a. Apo. 21.a.b. Kingdom; full of all [m] Bewtie & Louelynes; which
n Math. 25.d. God hath [n] prepared; from the Beginning; for his
Elect] in his Consummation or Perfection / and in
his naked Cleernes / and maketh vs together with
all his Holyons, Heyres in thesame.
19. In which Kingdom of the euerlasting Per-
fection, all Mindes of pure Heartes do dwell and
o Esa.60.b. Ier.23.a.33.b Mich.4.a. liue; [o] without feare; free, louelie, and peaceablie
Yea / ther-through becometh it presentlie seene / how
p 2.Tess.1.b that the Lorde [p] glorifyeth himself in his Holyons
and becometh wonderfull in his Beleeuers.
F 20. NOw; this passed-ouer; wee will declare
q Gen.3.a. from the tyme fourth of the [q] Falling
away or Disobedience of ỹ Man; the earnest Loue
which God hath alwayes; till vnto thissame Day
shew

shewed towardes the Man, through hys elected Ministers / for to bring him againe vnto the heritable Bewtie of the former Kingdom / from which hee hath turned-him awaye. and how that God in proces-of-tyme, is approched neerer vnto vs in Cleernes, with his true Light / and hath now at the last; in this Daye of his Loue; declared [r] the Most-holie of his Tabernacle, in hys absolute Bewtie and Perfection / and brought thesame vnto vs / to the Establishing of his Promises.

r Exod. 25. Heb. 9. b. c.

1. What wee had heere more to saye, of the former Kingdom / and of his Louelynes / Bewtie / Garnishing / and Riches · and of the Mans Falling-awaye / is nakedlie expressed and declared, in the Glasse of Righteousnes.

The V. Chapiter.

A

BEholde and consider; yee Deerlie-beloued; how that God; after the Mans Falling-away; hath alwayes shewed his Loue on the Man: and promised hym Quenso; to the Destroying of the Sinne; to [a] set Enimitie betwixt the Serpent; whose Head is the Sinne; and the Woman; which consented to the Sinne;: and betwixt the Serpentes Seede and the Womans Seede / to the Treading-downe of the Head of the Serpent: and how that thesame promised Enimitie, against the Sinne / and the sinfull Seede, had her Beginning by the singlemynded Abel. Which Abel [b] offered-vpp his willing Guift

a Gen. 3. b.

b Gen. 4. a.

or Offering: out of a good Heart; vnto the God of Heauen / and was slayne by the wicked Nature of the Sinne, through the Handes of his Brother Cain: and how that Seth: after the Death of Abel; was placed by God, e to be an other Seede in the Place of Abel, to the Establishing of the foresaide Promise of God: as also how that Seth: which is the seconde Seede in the Place of Abel and his Seede, is the right Stocke or Linage wher-out the Beleeuers and Children of God [namelie / all they that haue ben Enemies vnto the Sinne] are borne or brought-fourth / to the Establishing of the Promises of God the Father.

e Gen. 4. c.

2. But all other People or Generations which were borne vpon the Earth, without the Stocke of Seth, and all they that walked not in the Fourme of Abel: according to the Maner or Ordinaunce of Seth; were not of the right Stocke of Seth: but they were forren Braunches, which turned them away ther-from / and were neuer prudent nor vnderstanding in the godlie Wisdom. but very-well in their owne Self-knowledge and Goodthinking wherwith they turned vnto themselues: and forsooke euenso the vpright Childishnes and Simplicitie: and the willing Oblation or God-seruice of Abel.

3. [Abel signifieth vnto vs, a Breath / or young Manhod: by whom ther is yeat no more Prudence, then a Breath of God / which proceedeth from God / and breatheth to God againe. It signifieth also, Emptynes / or anywhat wherof

the

her is not yeat any-thing added, of the Ordi-
naunce of the Lorde. Cain signifyeth vnto vs, a
possession/ or one which is possessed in Bondship,
y the Sinne/ or is mastered or ouerwonne by the-
me/ and applyeth him not according to ẏ Woord
or Lawe of the Lorde. Seth signifyeth vnto vs,
n Ordinaunce or Lawe which requireth the vp-
ight Righteousnes and the Entraunce into the
ngleminded and vpright Beeing of Abel: which
s an other Seede or Birth of God, that is or-
ayned or set for Abel; or in the Place of ẏ Breath
f God;: and this is the true Lawe of the Lorde/
herthrough it is set or ordayned/that the vpright
Beeing of Abel, should remaine in Memorie/ till
nto the Perfection of the vpright Beeing of God/
hich had gotten his Beginning in Abel, after the
Mans Falling-awaye.]

HOwbeit, although that manye abode B
not; according to the Example of the
Simplicitie of Abel; in the right Stocke and Or-
inaunce of Seth: but followed their owne Good-
hinking/ Yet hath-ther notwithstanding alwayes
Seede; which was the right Stocke of Seth,
nd had regarde vnto the Simplicitie of Abel; re-
ayned-ouer/ [d] which walked vprightlie before d Gen.5.a.
od/ till vnto Noah [which Name signifyeth
nto vs, a Ceassing or Rest.]

This Noah [e] liued vprightlie before God: e Gen.6.a.
nd walked; with his whole Howsholde; in the vp-
ight Wayes of his Fathers. But all other Peo-
le; which were not of the Howse of Noah or of

the

f Gen.6.a.b. the Stocke of Seth; forsooke the [f] Example of the Simplicitie of Abel, and also the right Ordinaunce of the Life, which was set or adioyned thervnto through the Seede of Seth.

6. Also they wolde not geeue any eare nor credit vnto the Woord of Trueth, through the Preacher

g Math. 18.a. Mark.9. Noah, [g] for to turne them about to the State or Simplicitie of the Childe Abel: By which occasion they could not enter into the Rest/nor yet remaine aliue with the righteous Noah.

h Gen.6. 7.a. 7. Therfore hath God [h] extended his Mercie vpon Noah. and chosen him; with his Howsholde; to be Remnant vpon Earth: and stretched-out his Indignation ouer all other People / whose Hearte

i Math.18. stoode not submitted to the Turning-about, [i] to become as Childzen / nor to the Woorde of Trueth.

8. And the Lorde gathered-together; through

k Gen. 6.7.a. Noah; all the [k] Soules which should remaine-a liue / and they entred with Noah into the Arcke o the Lorde.

9. [Arcke signifieth vnto vs, a Chist or Casket wherin one shutteth-vp som-thing, that hee wi keepe close or in secreat.]

10. And all what remained without the Arcke

l Gen.7.b. that did the Lorde cause to perrish, [l] through th Deluge or Vniuersal-floudde / which fell vpō then and tooke them cleene-away. and so ther came vpo the Earth, an Ende of all Fleash. [Deluge signifieth vnto vs, a Powring-ouer with Water.]

C 11. NOw when-as Noah; with his Howsholde; was remained-ouer / so were-the

ma

manye [m] Generations and People borne vpon the earth, out of the Childzen of Noah, foz to replea-ſh the Earth againe. But certen of theſame Ge-erations, remained not ; like vnto Sem; in the ight Stocke of Noah out of Seth: but brake oz urned them off from theſame / and from the Ozdi-aunce and Doctrine of theſame Stocke / and im-lanted them into a fozreine Stocke: and pzactiſed uenſo ; out of the ſubtill Induſtrie of their fozreine Stocke; [n] Wylines / and Craft oz Gyle: like as he Declyners alwayes doo / which turne them a-way from the Stocke oz Doctrine of their Elder / nd followe their owne Spirit.

[m] Gen.9.a.b 10.a.b.

[n] Gen.9.c.

2. Theſe Generations oz Pzogenics of Noah, nultiplyed [o] them into many Heathen oz People, pon the Earth. But many of them ; which perſiſt-d not in the Stocke of Noah and Sem; haue not nderſtoode the Minde/Counſell/ and Woozde of he Lozde/ noz ẏ Myſterie of his Woozkes/much-eſſe then, eſſentiallie knowen theſame. but haue fol-owed their owne Counſell/ Minde/and Will/ac-ozding to the Imagination of their good-thinking Wiſdom. Wher-thzough alſo they turned wholly nd altogether to themſelues / and ſought not [p] to onour/ to exalt/ oz magnifie any other thing, but hemſelues/ and their owne Name.

[o] Gen.10.a.b

[p] Gen.11.a.

3. Thzough which Addicting of them vnto heir Selfnes, they pzactiſed their Subtiltie and Ingeniouſnes / purpoſing to ſet-vpp a [q] Memozi-all of their Name: and wolde therfoze make them great Strength oz Foztreſſe.

[q] Gen.11.a.

14. Now

14. Now when-as they had mingled their Vn-
derstandinges together heere-vnto / so begunne th
this Woorke, with one-maner of Speach / Mind
and Purpose. and they applyed them boldlie the
vnto / for to accomplish: in such-wise; thesam
t Gen.11.c. Whose t Purpose of Woorke and one-maner
Speach, the Lorde: through his Woorde; i
tangled: and scattered-abrode thesame People
all Landes. And the Place of their Woorke wa
named Babel [which signifyeth vnto vs, Con
fusion / or a Commixture, that is intangled wit
each-other.]

D 15. Beholde: yee Deerlie-beloued; heere-o
s Gen.4.c. may wee perceaue / which was ỹ s Seed
of Seth, that vpright Stocke. For all what de
sired to honour and exalt God / and to magnif
his Name. as also walked vprightlie before God
in all respectes like vnto Seth: which is the second
Seede, in the Place of Abel; that was the Seed
of Seth, according to the Example of the Simpl
citie of Abel, wherin God had a Good-pleasure.

16. But whoso turned them away from th
right Wayes / and loued themselues / and the
t Rom.11.c. owne Honour / those were fallen-awaye t or broke
off, from their vpright Stocke / and became im
planted into a forreine-one: and brought-fourth
straunge Seede / and straunge Fruites: whi
v Math.7.c. straunge Seede or Fruites, God v knewe not.

17. But the right Stocke, remayned in his vp
right State: whose Seede: like vnto Abel; walk
euermore vprightlie before God: in such-wise / th
Go

God hath had ; thor-throughe; continuallie a Light, in the Stocke of Seth · and the Righteousnes, a Seede vpon Earth. Which Light of God / and Seede of Righteousnes, went-not-out noz de-ayed oz fayled not: but increased in moze Cleernes and perfecter Righteousnes / till vnto this perfect Light and absolute Righteousnes / which is [x] the very-like Beeing of God himself.

x Iohn.1.a. Col.1.b. Heb.1.a.

8. BEholde: In such-sozt hath this vpzight Seede; in the Light and Righteous-nes of his God; had his Pzocreation, to Righ-teousnes and Life, vpon the Earth. namelie / [y] from Seth [z] the seconde Seede, in the Place of Abel? [a] till vnto Noah and Sem. E

y Gen.4.e. z Gen. 5.9.c.

9. From Noah and Sem, [a] vntill Abraham, Isaac, and Iacob. Which Iacob; whom [b] God named, Israel; begat the twelue [c] Fathers of Israel: out of the which, God [d] chose him Iuda.

a Gen.11.b.c. 21.a.25.c. b Gen.32.c. 35.b. c Gen.29.c.d d Gen.49.a.

10. From Iuda, vntill [e] Dauid, the King of Israel and Iuda.

e 1.Reg.16.

11. From Dauid the King, vntill [f] Zoroba-bel, in the Captiuitie of Babilon.

f 1.Esdr.5.a. 2.Esd.5.a. 3.Esd. 4.5.e.

12. From Zorobabel, vntill [g] Ioseph, which had a Virgin to Wife; out of thesame Stocke of Dauid; named, Marie: of whom IESVS CHRIST the Consummation of all the Woozkes of God / and the perfect Light of the godlie Cleernes; was borne oz brought-fourth. Of this wee will intreate moze [h] at large heere-after.

g Math.1.b.c. Luk.1.c.2.a. h Infra.18.

WHat wee now had heere moze to saye, of Abel, Cain, Seth, and Noah ·

and

and of the Stocke of the vpzight Seede · of t
Multiplying of the Heathen · and of the Buyl
ing of Babel / is declared in the Glasse of Rig
teousnes.

The VI. Chapiter.

A MOng all these Generations / Na
ons / and People oz Heathen / which we
spzung out of the Tribes of Noah, the v
right Stocke of Noah and Sem, hath a
a Gen.5.9.a. wayes walked [a] vpzightlie befoze God.
2. Whose Childzen also went-fourth euermoz
in all Simplicitie and Righteousnes : accozding
the Example of the Simplicitie of Abel, and as
b Gen.11.b. the maner of Seth, Noah and Sem; [b] till vn
12.a. Abram [which Name signifyeth vnto vs, Old
father / oz a glozious Father / to-wit, One wh
c Eph.4.b. hath attayned oz is growen-vpp to the [c] Olde-a
of the true and holie Vnderstanding / and therfo
is meete to take him a Wyfe / and to beget Ch
dzen / foz to nourrish them vpp also, vnto such
Olde-age / to-thende that ther mought continua
be founde, vpzight Fathers and Elders of the h
Vnderstanding / which multiplyed them into s
an vpzight and holie Generatiõ, in all Fruitfuln
: to many Thowsandes; on the Earth. Abra
d Gen.17.a. was also : by the Lozde; named [d] Abraham: wh
signifyeth vnto vs, a Father of many People.]
B 3. THis Abram (which dwelled : with
Generation; among the Heathen /

ued and walked vprightlie, according to ẏ Stocke f his Fathers) was indued with Vnderstanding aboue or more then all other People or Heathen; oth in the godlie Wisdom / and in the heathenish Prudentie.

. Whilst now his Wisdom was borne out of he right Stocke of Seth, Noah and Sem, and arre excelled the Wisdom of the Worlde / or the Vnderstanding of the Heathen: and that hee euen had regarde vnto the vpright Beeing of God nd the Simplicitie of Abel, and walked in the vpight Righteousnes of his Fathers / so was it also eeuen [e] him to vnderstand, the Secreatnes of the Woorkes of God. Wher-through hee knewe how distinct or diuide, the Fourme of the euerlasting nd vnchaungeable Beeing of the supreame Godead / from the Fourme of the elementish Thinges: nd the Woorde which proceedeth or hath his utflowing out of the liuing and almightie God / om the Woorde of Men / which proceedeth out the Mans Ingeniousnes or Imagination-of-e-knowledge.

e Gen. 18. b.

In thesame Time of Abraham; the-whylst at hee dwelled among the Heathen; God had not on Earth, any writen Seruices or Ceremonies / r Temple ether Tabernacle wrought with Mens Handes. And all Generations of ẏ Earth / Heathen, which were not of the right Stocke of e holie Fathers / walked in the Forren-beeing or eperation from God, [f] in ẏ Curssing. And [g] God d compassion on all the Generations of ẏ Earth /

f Leui. 26. b. Deu. 27. 28. c
g Gen. 8. c.

which for their Ignorauncee-cause / and Estraun-
ging from God, must beare the Curssing.

C 6. For-that-cause God chose him Abram, and
h Gen.12.a. called [h] him out of the Nations of the Heathen / as
the Principallest among all People (which was in
the godlie Vnderstanding / and in the Simpliciti
of Abel; according to the Maner or Ordinaunc
of Seth, Noah, and Sem; neerest vnto God / fo
to vnderstand the Lordes Woorde and Will
through whom God wolde take-in-hand and set
fourth som singuler thing, to the Blessing of a
the Generations of the Heathen.

i Gen.12.a. 7. And the Lorde spake vnto Abram: [i] Go-ou
of thy Natiue-cuntrye / from thy Kindred / an
from thy Fathers Howse: and iournie into
Lande that I will shewe thee. And I will mak
of thee a great People: I will blesse thee / and mak
thee a great Name / and thou shalt be a Blessing
I will blesse them, that blesse thee. and curss
them, that cursse thee. For in thee shall all Gene
rations of the Earth be blessed.

8. COnsider heere now; yee Beloued; how
that the Lorde, calleth and leadeth th
Wisdom of the holie Vnderstanding / out of th
Foolishnes of the Heathen · and his elected Stock
or vpright Oliue-tree / out of all wilde or vnfruit
full Oliue-trees / for to plant thesame & his Seede
in a good Lande / that it may continuallie bring
fourth conuenient Fruites, vnto the Lorde / T
thentent that the forren Sprowtes; growen o
of the wilde Oliue-trees; mought euenso be cut-of
an

and [k] graffed into this vpright Oliue-tree. and bring-fourth good Fruites, out of the Sappe or Growing-power of the vpright Oliue-tree. For in such-sort wolde God make Abram great / that hee mought also be named Abraham and a Father of many Heathen / according to the Promises. k Rom.11.c.

9. Euen-thus doth the Scripture testifie vnto D
vs / that God himself, wolde make Abraham great. and not that Abraham; in the Promises which were made vnto him; should make himself great: or multiplie him into many People: but that it should all com-to-passe, in such-wise as the Lorde had promised him thesame / like as ther stand-eth writen: I; sayth the Lorde; [l] will make of thee great People. I will increase thy Seede. This is the Lordes owne Woorke. and not Mans. l Gen.12.13.b 15.b.17.22.b.

10. Now when-as Abraham had hearde the Woorde of the Lorde: and vnderstoode ỹ Minde & Will of God / so beleeued or trusted hee the Lorde, in his Woord: [m] and That was counted vnto him for Righteousnes. For in all thissame, Abraham stood whollie geeuen-ouer: and was with all Singlemindednes; obedient vnto ỹ Lord, his Requiring / without surmising of any euell cogitations therouer / or making any Peruersc-eption through ỹ Knowledg, touching thesame. m Gen.15.a. 22.b Rom.4.a. Gal.3.a. Iam.2.c.

The VII. Chapiter.

BVT when-as now Abraham A
dwelled in the Lande, which the Lorde had shewed him: and promised vnto his

Seede, for an euerlasting Possession: and that the Promises; to the Saluation of the Heathen; were freelie geuen vnto him / So hath God moreouer; with his godlie Wisdom; dealt or conuersated him very prudentlie, with Abraham and hys Seede. That is: God hath at all times reuealed vnto Abraham; and to the right Steeke of his Seede; in naked Cleernes/ [a] how that Hee is an eternall and liuing God: and which are; according to the Trueth; his vpright Lawes / Institutions / and Rites: and of-what-maner or which is the vpright [b] Howse or the true Seate/ Temple or Tabernacle, for his holie Dwelling.

a Gen.18.b.

b Gen.28.b.c

2. Of which true Tabernacle, the Lorde hath prepared or buylded the Fore-frunt, in his true Beeing; to a Dwelling for his Glorie/ and to the Blessing of all Men; by the Fathers [c] Abraham Isaac, and Iacob; on the Earth. namelie / in [c] the Circumcision / which God hath ordayned or set; for an euerlasting Couenaunt; betweene Him and Abraham and his Seede.

c Gen.17.b.

B 3. This true Forefrunt of the Sanctuarie God; which God hath prepared or buylded, in the Couenaunt of Circumcision; is the [d] true Feare God. Through which Feare of God, the Foreskinne of the sinfull Fleash was cut-off or layd away from ŷ Heartes of Abrahams Horsshold and thus they became seperated from all Iniquitie and from all Disorder of the Heathen or Vncircumcised/ for to serue euenso the liuing God alone in his syncere Righteousnes and Godlynes.

d Deut.1.2.b. 4.b.

4. F

4. For that cause / to-thende that all They of Abrahams Howsholde, should alwayes serue the liuing God alone, in the Feare of God / so was the Lordes true Couenaunt of Circumcisiõ: to an euerlasting and stedfast Couenaunt; made thus with Abraham, to-wit / that ỹ Fore-skinne of all [c] them that be borne in the Howsholde of Abraham, and are manlie, should be cut-away from their Fleash. [c] Gen.17.b.

5. Beholde: This Couenaunt of Circumcision, wolde God that Abraham and his Seede after him, should beare: to a Couenaunt of God; [f] in their Fleash, for euermore. [f] Gen.17.b.

6. And euenso did God bring-to-passe: through his Couenaunt of Circumcision; that ther should be alwayes a Difference had and knowen, betwixt Abraham and his Seede / and the other Heathen or vncircumcised People. Which Couenaunt of Circumcision, God made with Abraham, when hee had [g] called him out of the Heathenship: and [g] Gen.12.a. shewed him the [h] Lande of Promise, to an euerlasting Inheritaunce for his Seede / which should beare thesame Couenaunt in their Fleash. [h] Gen.17.a.

C

VErelie, this Couenaunt of God of the Circumcision (which God hath set: for an euerlasting Couenaunt; betwixt Him / and Abraham & his Seede, in their Fleash) greeueth vs presentlie in this Daye, a great Clearnes of his true Seeing of the vpright Circumcision [i] in our Hearts: and teacheth or sheweth vs (the-whylst wee are yeat captyued with the Heathenship: ether incorporated into the Heathenship / and [k] beare yeat [i] Deut.10.b. Ier.4.a. Rom.2.c. Col.2.b. Phil.3.a. [k] 2.Cor.3.b.

the Foze-skinne of the sinfull Fleash befoze our Heartes) the Departing from all heathenish Beeing / and from all [l] Vngodlynes / oz Vncircumcision of all fleashlie Mindes • as also the Entraunce into the Feare of God / wherout the right Wisdom doth spzing: and how wee shall go-fourth therin, till vnto the [m] Mozti∫ying of all fleashli Mindes / thzough the [n] Obedience of the Requiring of the godlie Woozde and his Seruice.

l 2.Cor.6.7.a. Apo.18.a.

m Rom.6.a. Col.3.a.

n 1.Pet.1.b.

8. This is verelie, the vpzight Circumci∫ion which cometh-to-passe [o] without Healpe of Mens Handes / and which is the euerlasting and stedfast Couenaunt / [p] betweene God / and Abraham and his Seede. Thzough which true Circumci∫ion the vpzight Seede of Abraham ; which is of the Faith of Abraham ; is easelie to be knowen, from the vncircumci∫ed Heathen oz Vnbelecuers.

o Col.2.b.

p Gen.17.b.

9. Foz the right Stocke of the Seede of Abraham, beare thesame vpzight Circumci∫ion ; foz a euerlasting Couenaunt of their God ; [q] in the Fleash : to a Signe and Te∫timonie of their vpright Righteou∫nes : and also that the God of Abraham, is their God / and they his elect People.

q Gen.17.b.

D 10. Heere-out may wee perceaue ; yee Beloued ; that the [r] Laying-away of the Sinne in the Fleash, is the vpzight Circumci∫ion that God regardeth : and that thesame maketh the right Difference, betwixt the Circumci∫ed and Vncircumci∫ed / oz betwixt them that feare God and them that feare not God. Foz They that fear

r Deut.10.b. Ier.4.a. Col.2.b.

not God / and are not of the right Stocke / or of the Faith of Abraham: or-els, that haue turned them away therfrom / and yet neuertheleſſe [s] boſt them to be the Seede of Abraham, Thoſe can well beare the Circumciſion outwardlie on their Fleaſh: but not: as Abraham; inwardlie in the Fleaſh. s Math.3.b. Iohn.8.d.

1. Therfore ther is not, as concerning the Righteouſnes: according to the inwarde Man; any Difference at-all, betwixt ſuch Circumciſed: which beare no-more but the Circumciſion, outwardlie on their Fleaſh; and the vncircumciſed heathen: but they are both-alyke, [t] vnder ꝯ Sinne. t Rom.3.b.

2. For the Laying-away of the Sinne in the Fleaſh: [v] which is the vpright Circumciſion; maketh vnto vs the right Difference, betwixt ꝯ Seede of Abraham, and the brutiſh or vncircumciſed heathen / euen-as ther is ſayde. v Rom.2.6.a. Phil.3.a. Col.2.b,3.a.

3. Which Circumciſed of Heart, beare Godis true Couenaunt of Circumciſion, [x] in their Fleaſh: and expreſſe euenſo: through their vpright Conuerſation in the [y] Feare of God; that God hath [z] called them out of the Heathenſhip: as alſo lead them in to the Fore-frunt of his true Tabernacle: and planted them in his Sanctuarie. x Gen.17.b. y Eccli.1.2.b. z Gen.12.a.

4. And this Token of the true Couenaunt of God / namelie / the Circumciſion on the Fore-ſkinne of the Heart [which is the [a] Laying-awaye of the Sinne in the Fleaſh] and the Walking in the Feare of God, is not leaſt by the right Seede of Abraham: but obſerued [b] according to ꝯ Woord of the Lorde; for euermore. a Col.2.b. b Gen.17.b. 18.b.

E 15. COnsider then: Vnto all Those that ar
; in such-wise; of the right Stocke of A
braham, or of his Seede and Faith / and byd
c Math.11.c. 13.b. Luk.8.a. stedfast therin, it is geeuen to vnderstand c th
Mysterie of the Woorkes of God / which God al
waves taketh-in-hande and atchieueth with Abra
ham, and with his right Seede of the Beleef.

16. But vnto them that are ther-without / an
also vnto all that fall-away from the Stocke of A
braham or his Beleef / ether turne them ther-from
and cleaue vnto any straunge Beleef, which Abra
ham hath not knowen: or that binde themselues
; with-out the Righteousnes of the Faith of Abra
d Esa. 5.c.6.b Ier.7.c. 11.a. 13.b.18.b. 1.Cor.1.b. ham; d on any Self-wisdom / Mens-goodthink
ing / Scripture-learnednes / or on the Imagina
tion of their Owne-knowledge, e all thinges
e Math.13.b. Act.28.c. chaunce in Similitudes / Figures / or Images
which they also honour, serue, and greatlie esteeme
f 1.Cor.2.b. but of the Mysterie of the true Being, f they know
not any-thing at-all.

17. Therfore it is all vnto them, a darke Speach
g Esa.28.29.b Math.13.b. Apo.5.a. or Parable / g and a closed Booke / which no-man
; of all their Wyse / Seears / nor Prophetes / or
Teachers; can reade, much-lesse, vnderstand / or
comprehend the Contentes of thesame.

18. What wee had heere more to saye, o
the Departing out of the Heathenship
of the Gelatenheit or Free-geeuingouer · of the vp
right Circumcision · of the Fore-frunt of the tru
Tabernacle of God · of the Difference betwirt th
Seede of Abraham, and the Heathen · and of th
closed

closed Booke; which is a Booke of Life; is rehearsed; with larger Declaration; in the Glasse of Righteousnes.

The VIII. Chapiter.

ABraham; which was induced with Vnderstanding in the godlie Wisdom; hath; to a Memoriall of the godlie Woorkes of God / and of the Thinges which are right and resonable; to the Seruiceablenes of his Howsholde / or of the Posteritie after him, brought-fourth Writinges or Letters: wherin hee witnessed or figured-fourth before them, the Righteousnes of the vpright Beeing / for a Scale on their Heartes / To thende that his Posteritie; the-whylst they were yeat young in the holie Vnderstanding / and vnderstoode not the vpright Beeing; mought haue the Lorde-his Woorde / Institutions / and Rites / and the Euentes or Thinges-chaunced concerning his wonderfull Woorkes, figured-fourth in the Letter. and remember thosesame: and mought euenso; with the Seruice of the Letter; be serued, nourrished-vpp, [a] and sustayned, in all good Discipline / Nurture and Equitie / [b] for to deale with that which is right and resonable / vntill that the [c] Olde-age of the perfect Wisdom and Righteousnes came vnto them: the which is the true Light of Christ, or the heauenlie Truetih / wher-vnto Moses, the Lawe / and the Prophetes of God do leade / and which cometh vnto all the

a Gal.3.c.4. a
b Gen.18.b.
c Eccli.6.b. Ephe.4.b.

d Rom.8.b. Elect of God; from on-high; [d] in their Spirit: wher-in it is geeuen vnto them; as to ẏ Childzen of
e Math. 13.b. God; to vnderstand [e] the Mysterie of the Wozkes
Iohn.14.b. of God.
1.Cor.2.b.

2. Therfoze Abraham (which walked and li-
f Iohn.8.c. ued in the Light oz [f] Daye of Christ; wheron all Scriptures geeuen by inspiration of God, do wit-nes; and had a Lust vnto the Seede of Pzomise/ to the Blessing of all Generations of the Earth)
g Gen.15.a. heald [g] him stedfastlie by the Beleef: the true Te-stament: wherout hee hoped to obtaine the Seede of Pzomise, to the Blessing of all Generations of the Earth.

3. Which true Testament/ namelie/ the Beleef of the vpzight Beeing of Abraham; which also
h Gen.12.b. was Abrahams Sister [h] and becom his Wyfe;
16.a.20.a. is named Sara [which Name signifieth vnto vs, a Ladie/ oz a Pzincesse which is free.]

B 4. This Sara had a Seruetrice, which was Ther owne oz subiect vnto her [which is the Seruice/ the Lawe/ oz Ozdinaunce/ and the seruiceable Wziting/ oz Letter of the Beleef of A-
i Gen.16.a.b. braham.] [i] Which Seruetrice; thzough ẏ Beleef
Gal.4.c. of ẏ true Beeing; standeth seruiceable/ foz to bzing-fourth a seruiceable Seede vnto the Beleef, whylst that shee is yeat closed oz barren.

5. And this Seruetrice [namelie/ the Seruice of the Beleef of Abraham, oz his Lawe ether Oz-
k Gal.4.c. dinaunce] is also a [k] Testament of Abraham, which is called, the Elders Testament/ becaus theſame is administred thzough the Beleef; out of

the Light of the true Beeing; by the Eldest in the holie Vnderstanding/ and hath the Fore-going, in the Procreation out of the Letter/and out of the Obedience of the Requiring of the seruiceable Doctrine: which also [l] ceasseth, when-as the Beleef bringeth-fourth out of the true Light / which is the godlie Beeing itself: wher-vnto the Seruice of the Woorde and of the Letter, doth likewise [m] reach. Neuertheless/ albeit that the Seruice of ỹ Woord and of the Letter, reacheth to the Beleef and true Light/yet appeereth not the Righteousnes, out of ỹ Seruice of the Letter / nor out of his Ordinaunce / although notwithstanding thesame be requyred ther-withall. but, [n] out of the Beleef or Faith. l Gal.3.c.4.a. m Heb.7.b. n Rom.3.4.b Gal.2.b.3.c.

6. This Seruetrice of Sara, was [o] named Agar, and shee was a Seruetrice out of Egipt[which signifieth vnto vs / a comming-on Woman, out of Streictnes/ or which is streicting.] o Gen.16.a. Gal.4.c.

7. But whylst that Sara [the Beleef of the true Beeing of Abraham] was yeat closed / & brought not fourth: but was inclined ther-vnto; / [p] so desired shee Abram [namelie / the Olde-father in the holie Vnderstanding] that hee wolde ioyne him vnto Agar, her Seruetrice: and shee gaue him Agar to Wyfe / for that shee mought euenso: out of her; obtaine Childzen of the Beleef. p Gen.16.a.

8. Abram therfore ioyned hym vnto Agar: and [q] Agar conceaued or became-with-childe/ and brought-fourth a Seede vnto Abraham. q Gen.16.a.

9. BEhold: This was a Seede of the Seruice. namelie / of the vnfree Woman Agar: C

r Gen.16.a. Gal.4.c. gar: wherof r Paule maketh-mention to the Galathians, how that Agar ; in Arabia; is called the Mount Sina.

10. [Arabia signifieth vnto vs, a Pledge or Suretie, which standeth-fast for that which is promised/vntill that the Promise be fulfilled. Sina signifieth vnto vs, Armour or a Shilde / wherwith one furnisheth him vnto Battell/when-as hee passeth-thorowe the Waye vnto the Rest of the Promises: and wherthrough one is sustained, against the Enemies / and defended ther-with / vntill that hee com vnto the Place, wher-as hee inheriteth the Rest / the Peace / and all Sweetnes of the Lande / like-as ther is promised.]

11. This Mount Sina, in Arabia (although s Gen. 4.c.d. it stretch euen vnto Ierusalem) s is not free, with his Children: but the Beleef t the free Hill within Ierusalem u is free with his Children: For the Beleeuers ; which are borne out of the Beleef of the true t Ephe.4.b. Beeing of Abraham ' and ' growen-vpp in Christ in the holie and godlie Vnderstanding; are the v Rom.8.c. Gal.4.c. free v Children of the free Woman / according to the Scripture.

12. But when-as now the Tyme was com-about / that the x Frewte of the Beleef could liue / so x Gen.18.b. y Gen.21.a. Gal.4.c. became Sara fruitfull: and y brought-fourth vnto Abraham, the true Seede of Promise/to the Blessing of all Generations of the Earth.

D 13. Now when this Seede of the free Woman a Gen.21.b. was borne / z then was the Seruetrice with her Seede putt-awaye or discharged / as one, whos

Ser

Seruice and Seede was theare no moze needfull/ a Seruice oz Healpe of the Beleef / because the ꝓzight Seede, was bozne out of the Beleef. And z that cause, the Seruetrice with her Seede, could aue[a] no Poztion oz Coinheritaunce with ỹ Sonne of the free Woman. a Gen.21.b. Gal.4.d.

4. This Seede ꝛ bozne of the free Woman; was named, [b] Isaac [which Name signifieth vnto s, a Laughing.] Foz Sara [c] laughed, when-as hee heard that shee should beare a Sonne. b Gen.21.a. c Gen.18.b.

5. COnsider heere now the Mysterie of the Scripture, touching these two Women: nd of ether-others Seruice and Pzocreation. Foz cholde: I declare vnto you this-daye the Trueth, ith naked Speaches. and [d] not in Similitudes oz arke Woozdes / in-as-much as that God ꝙ Christ with his Holpons; is also declared ꝛ in the Mostolie; euen-so vnto vs. d Iohn.16.c.

6. Wheare now then this Seede of the true Testament ꝛ after the Accomplishment of the fozegoing seruiceable Testament; is bozne oz bzought-ourth / euen-theare is Christ, the Blessing/ [e] the Saluation/ and the Spirit of the Lozde com. And heare the Spirit of the Lozde is/ [f] theare is Freeom. Hee that hath Eares to heare/ let him heare. e Math.1.e. 1.Cor.1.c. f 2.Cor.3.b.

7. WHat wee had heere moze to saye, of the Pzomises to Abraham · of Sara ꝛ the ree Woman ꝛ · and of Agar ꝛ her Seruetrice ꝛ · and f the Seede of both their Pzocreations / is declaed in the Classe of Righteousnes.

The

The IX. Chapiter.

NOw when-as Isaac the vpright Stocke of his Father Abraham was
a Ephe.4.b. growen-vpp into a good a Olde-age of the
b Gen.24.g. holie Vnderstanding / b so tooke hee
25.a. Wyfe vnto him, named Rebecca [which Name
signifieth vnto vs, One that letteth Contention or
c Gen.25.c. Debate.] And Rebecca conceaued by Isaac, c and
became with-childe of two Sonnes/which shee bare
vnto Isaac.

d Gen.25.c. 2. Hee which shee first brought-fourth, d was
named Esau [which Name signifieth vnto vs
e Gen.25.c. One that is woorking. Hee is also named, e Edom
which signifieth vnto vs, One that is earthlie or
blouddie.] And this is the First-borne after the
Flesh, of the Seede of the Promise.

3. Which First-borne, maye not inherit the
Heritage of the godlie Promises/ nor the Coue-
naunt which God maketh with his elected People

4. Therefore God erecteth not his Couenaunt
with him that is borne after the Flesh / and is
earthlie or blouddie: but with him that is borne af-
f Iohn.3.a. ter f the Spirit/ and is spirituall or heauenlie. For-
Rom.8.b. that-cause God hath a Good-pleasure in the seconde
Birth.

5. But the seconde Sonne; which was the Se-
g Gen.25.c. conde-borne next vnto Esau; g was named, Iacob
27.d. [which Name signifieth vnto vs, One that tread-
h Gen.32.c. eth-vnder-foote / and so keepeth the Victorie. He
35.b. was also named h Israel: and signifieth vnto vs,

One

ne that beareth-dominion or preuayleth with od.]

Beholde: Thissame which was borne after B
Spirit, increased / and became prudent in the dlie Wisdom and heauenlie Trueth: and excelled sau, his Brother / in Prudence and holie Vnder-nding: and hath brought the earthlie or blonddie eeing / vnder him: obtayned the [1] Blessing of his i Gen.27.c. ather: and is becom an Heyre in the Promises of 29.d.30. od / and in the Testamentes of his Fathers.

VErelie / these two-sortes of People or Procreations [namelie Esau and Iacob] hich [k] Rebecca bare vnto Isaac, the Seede of k Gen.25.c. romise. and how that the greatest, [l] must serue the l Gen.25.c. sser / make-knowen vnto vs a great Mysterie / o-wit, that the Righteousnes of the Lawe / with e great Knowledge and diligent Prudentie of the lcash or of the earthlie Beeing: which becometh rne out of the Letter; shall serue the [m] little m 1.Cor.11.a. nglemynded Simplicitie of Christ: which be-meth [n] borne out of the Spirit or heauenlie Bee-g; / and be wholllie subiect ther-vnto. namelie / n Iohn.3.a. hen-as the spirituall Birth hath: through the Rom. 6.3.b. omming of Christ; gotten the Dominion ouer e Fleash.

Wee can also in the Seruice of the gratious C Boorde vnder the Obedience of the Loue, now or-nlie feele and perceane these two Birthes, in our-ucs. For the first or fore-going Birth / which: in e Minisiration of ỹ gratious Woorde; hath the regoing by vs, is the Knowledg of God / and of his

his Requiring / and of Gods Trueth/ Spirit/ Beeing / out of the Letter or serviceable Woord which stretcheth to the Obedience and Fulfilling the Requiring of ẏ gratious Woord and his Service of Loue: and thesame Knowledg which stretcheth to thesaide Obedience, is the right Knowledg of the Man out of the Fleash or Letter / and the Seede of Rightcousnes/ and his Obedience, is the former Seede of the Lawe or Seruice / ° which becometh borne according to the Fleash/ and hath no Inheritaunce in the Promises of the Couenaunt God the Father/nor in the Testamentes of the holie Elders or Fathers. For thatsame becometh fulfilled therin: and hath euenso ; in his Seruice; the Fore-going, vnto the Inheritaunce of thesame Testamentes, in the verytrue Beeing.

° Iohn.3.a. 3.Cor.15.c.

9. The seconde Birth/ which appeereth ther-after ; in the Fulfilling or Accomplishing of the serviceable Woorde/ and of his Requiring; by vs, the [p] Renewing of our Spirit and Minde, is the Godhead / the Trueth / [q] and Spirit of God / Gods true Beeing itself. Yea/ thesame spirituall heauenlie Beeing, is the [r] Inheritaunce of all spirituall and heauenlie Goods / and the true Seede the Beleef/ that becometh borne in vs, according the Spirit/ and inheriteth the Promises of the Couenant of God the Father. And these two Birthe ; the one, [s] after the Fleash/ and the other, after the Spirit; are both, out of the Seede of the Promis sowen, ingendred, or brought-fourth ; in the Letter / and through the Letter of the Administrati

p Rom.12.a. Ephe.4.c.
q Iohn.3.a,14 b.16.b. 17.c.
r Rom.8.b. 2. Cor.3.b. 1 Rom.8.b. Ephe.1.b. Col.1.b.
s Rom.8.a.

of the holie Woorde and heauenlie Vnderstand-
ing/ or Minde of the spirituall Promises; in our
Memorie/ Mindes or Thoughtes.

10. But the Knowledge of the Letter/ or the D
Minde ether [t] Vnderstanding of the Fleash out of t Rom.8.a.
the Letter/ and the Obedience vnto thesame, ap- 1.Cor.2.b.
peareth first/ and taketh the Fore-going in Birth:
and diligentlie applyeth itself therin/ for to inherit
the Blessing of the Promises. And when-as now
this fore-going Birth [namelie/ the Knowledge
of the Letter/ which stretcheth to the Obedience and
Accomplishment of the Requiring of the gratious
Woorde and hys Seruice of Loue] is becom
moouing and forcible to such a Diligentie; in our
Mindes and Vnderstandinges/ so insee and vn-
derstand wee then at the first, the Testimonies of
the spirituall and heauenlie Trueth; which extende
vnto [v] Spirit and Life; none otherwise, but ac- v Iohn.6.g.
cording to the Fleash: and according to the Minde
of our Fleash, do wee also seeke after thesame/ or
applye vs ther-vnto/ for to obtaine thesame accord-
ing to the Fleash. And wee suppose moreouer, that
wee shall in such-wise inherit the Blessing of the
Promises of Christ. And this is in the Man, the
Knowledge of the Letter/ or [x] the Minde of the x Rom. 8.a.b
Fleash/ which is named, [y] Adam, Esau, or E- y Gen.3.25.c.
dom, and hath out of the Administration of the 1.Cor.15.e.
holie Woorde; the Fore-going of Birth, in vs:
and is the [z] Knowledg of Christ after the Fleash. z 2.Cor.5.b.

Now whylst or in the meane-time, that the
first-borne with his earthlie & blouddie Minde;

is hunting-after or labouring-for the Blessing o
the Promises of God and Christ, and yet not
a Gen. 27.c.d withstanding inheriteth not thesame / [a] So doth
then the Seconde-borne holde him in stilnes: and
& following the Counsell of the Wisdom; hee ob
tayneth & through the Prudence of the Holy-gost
the Blessing of the Promises, of the Seede of A-
braham: as also ỹ Preuayling ouer the first or for
mer Borne: and becometh euenso ỹ Lorde ouer th
First-borne. And this is in the Man, the Mind
b Gen. 25.27. or Spirit of Christ, which is named, [b] Iacob, o
32.c.35.b. Israel, which obtayneth at the last, the Victorie
and the Dominion with God / and also keepeth th
same. And to haue obtayned thesame second Birth
c 2.Cor.5.b. is the [c] vpright Knowledg of Christ after ỹ Spirit

E 12. See / yee Deerlie-beloued / and consid
& with spirituall Vnderstanding; th
Mysterie of these two Natiuities or Birthes
namelie / the First & after the Fleash; earthlie an
d Gen.25.c. blouddie: [d] the Seconde & after the Spirit; sp
rituall and heauenlie: and, how that the Vnder
standing of the first Birth, would & according t
e Gen.27.b.c his fleashlie Minde; [e] inherit the Promises
Christ: and, how that the seconde Birth & whic
is not minded according to the Fleash: but accord
ing to the Spirit of the heauenlie Trueth; ob
taineth the Victorie / beareth-rule with God / an
f Gen.32.35.b bringeth-fourth the Name of [f] Israel, or Chri
itselfe.

13. What wee had heere more to saye, (
Isaac: the Seede of Promise: of th
Birt

Birth of Esau and Iacob · of the fleashlie and spi-rituall Birth · and of the Knowledge of Christ after the Fleash · and of the Knowledge of Him after the Spirit, is ; with larger Instruction; de-clared in the Glasse of Righteousnes.

The X. Chapiter.

IAcob ; the vpright Stocke of his Fa- A
thers, Isaac and Abraham ; walked vpright-lie before God, in the Wayes of his Fathers.

And [a] God was with Him / and was his God / Light / Life / and Cleernes / in all respectes, euen as God had ben with Abraham and Isaac. a Gen.28.b.

2. And God made-manifest himself vnto this-same Iacob. and shewed him in what-maner the Howse / or Tabernacle of his Dwelling, is : [b] and gaue vnto him and his Seede, thesame Promises / which Hee had geuen and promised vnto Abraham and Isaac. And God erected his Couenqunt with Iacob. Therfore called Iacob the Place wherin the Lorde appeered vnto him, [c] Beth-el [which Name signifieth vnto vs, An Howse of God.] b Gen. 28.35. c Gen.28.c.

3. Beholde ; yee Deerlie-beloued; how cleerly the Scripture expresseth vnto vs / who are Gods elected People / and the Howse [d] of his Dwelling / wherin Hee ; as a liuing and glorious God; ma-keth-manifest himself / letteth his Woord be heard / and establisheth his Promises. d Leuit.26.b. 2.Cor.6.b. Apo.21.a.

4. Iacob also wanne ; with his Seruice; [e] two Wyues / which were Sisters-germans. The eldest e Gen.29.c.d

was named, Lia [which Name signifieth vnto vs, a Labourice.] This Lia had a Seruetrice, which shee gaue Iacob also to Wife: and shee was named, Zilpha [which signifieth vnto vs, Contempt.]

f Gen.29.d. 5. The youngest was named, [f]Rachel [which Name signifieth vnto vs, a Sheepe.] This Rachel had a Seruetrice, which was named, Bilha [which Name signifieth vnto vs, a Woman which is humble or lowlie.] Which Seruetrice

g Gen.30.a. shee [g] gaue Iacob to Wife, for that shee (whylst shee was closed) mought through her Seruetrice, bring-fourth Children vnto Iacob, her Husbande.

B 6. These foure Wyues brought-fourth vnto

h Gen.29.d. 30.a.b.c. Iacob, [h] twelue Sonnes. Out of which the twelue Tribes of Israel are sprong or comfourth: and euery Tribe was named, according to the Name and Stocke of his Father.

7. Lia bare him his first Sonne, and called

i Gen.29.d. him, [i] Ruben. and signifieth vnto vs, a Sonne of the Vision.

8. Againe Lia bare him his seconde Sonne, and called him, Simeon. and signifieth vnto vs Harkening.

9. Againe Lia bare him his thirde Sonne, and called him, Leui. & signifieth vnto vs, Adioyned

10. Againe Lia bare him his fourth Sonne, and called him, Iuda. and signifieth vnto vs, Confessing or Thankesgeeuing.

11. But Bilha, Rachels Maide, bare him his

k Gen.30.a. fifth Sonne, and called him, [k] Dan. and signifieth

nifieth vnto vs, a Judgment.

12. Againe Bilha bare him his sixth Sonne/ and called him, Nepthalim. and signifieth vnto vs, a Making-equall.

13. Then Zilpha, Lias Maide, bare him his seuenth [l] Sonne/ and called him, Gad. and signifieth vnto vs, Prepared or girded-vpp. l Gen.30.b.

14. Againe Zilpha bare him his eight Sonne/ and called him, Aser. and signifieth vnto vs, Saluation or Blessednes.

15. After that, Lia bare him his ninth Sonne/ and called him, Isachar. and signifieth vnto vs, a Rewarde.

16. Againe Lia bare him his tenth [m] Sonne/ and called him, Zabulon. and signifieth vnto vs, an Habitation or Dwelling-place. m Gen. 30.c.

17. But Rachel bare him his eleuenth Sonne/ and called him, Ioseph. and signifieth vnto vs, Perfection. It signifieth also vnto vs, Exalted/ as that the Perfection is worthie, [n] to be a Ruler/ and to gouerne Countries and People. n Gen.41.c.

18. Againe Rachel bare him his twelfth Sonne/ and dyed/ and [o] called him, Ben-noni. and signifieth vnto vs, a Sonne of Sorrowe. But Iacob his Father called him, Ben-iamin. and signifieth vnto vs, a Sonne of the Right-hande. o Gen.35.c.

19. MOreouer Iacob with his whole Howse C Mor Tribe, [p] came to dwell in Egipt [which Name signifieth vnto vs, Streictnes or Heauynes.] In which Lande, the Childzen of Iacob multiplyed them, into many People. And p Gen. 46.47

they had not any other Ceremonies / but such as had ben by their Fathers, Abraham, Isaac, and Iacob. namelie / the Ministration of the Circumcision. Which Circumcision they bare; for a Couenaunt of God; in their Fleash / to a true Signe, that they were God-his elected People / and did beare ȳ Laying-away of the Sinne in their Fleash.

20. But when-as now these Tribes of Israel; in Egipt; multiplyed them exceedinglie / and became
q Exod.1.a.b great and mightie of People / q So raigned the King of Egipt ouer them, with Iniustice. And this King of Egipt was named, Pharao [which Name signifieth vnto vs, One that is making-naked ether wasting.]

21. NOw whylst that these Tribes of Iacob, were; by the King Pharao; so
afflicted in the Lande of Egipt, and ouer-lode
r Exod.2.c. with Iniustice / r so cryed they vnto the God o
their Fathers. And the Lorde remembred his
Couenaunt / which Hee had made with Abraham
To-wit, that Hee wolde be a Judge ouer th
s Gen.15.b. Exod.3.a. Act.7.d. Seede of Abraham, s in the Lande wherin it was
oppressed. And Hee had compassion on the Miseri
of the Childzen of Iacob, and chose-them ou
; from among themselues; one Man; of the Trib
t Exod.3.a. of Leui; named, t Moses [which Name sig
nifieth vnto vs, Fetched or taken-vpp out of th
Waters.] Through whom, God wolde lead
his People out of Egipt and releasse them fro
the Violent-power of Pharao.

D 22. And the Lorde called thissame Moses vn
him

him: and [v] sent him vnto the Childzen of Israel: and caused him to publish vnto them, the Grace of the God of their Fathers: and that thesame God, wolde leade them out of the Streictnes · deliuer them from ỹ Violence of Pharao · and bring them into a good Lande, that floweth with Milke and Honye.

[v] Exod.3. a.b

23. Moreouer the Lorde prepared Moses, an Healper/ which should witnes and make-manifest the Woorde of Moses, before the Childzen of Israel, and before Pharao, the King of Egipt: Which [x] was also of the Tribe of Leui, and Moses Brother / named Aaron [which Name signifieth vnto vs, a Doctrine / or an Hill wherout Doctrine is receaued / or that is teaching.]

[x] Exod.4.b.c d.5.a.

24. And the Lorde wrought many Signes and Wonders: in the Lande of Egipt; [y] in the presence of Pharao and of the Childzen of Israel: But before Pharao, to the Hardening of his Heart. and before the Childzen of Israel, that they should beleeue the God of their Fathers · vnderstand and knowe ỹ Power of his Wonderful-woorkes · and humble them vnder Him and his Woorde: which was shewed vnto them by Moses and Aaron, out of the liuing Woorde of the God of Heauen; as also be obedient vnto thesame.

[y] Exod.7.8.9 10.

25. All this wrought the Lorde among the Childzen of Israel, through Moses and Aaron, to-thende that they should witnes and set-fourth the Lordes Woord and Will / with his Institutions and Rites, before the Childzen of Israel.

E 26. BVt whilst now that the Childzen of Israel, had not any farder Sight nozo
Knowledge, of the Howse oz Tabernacle of the o
z Eccli. 1.c.2. Lozde/ then of the [z] Feare of God, the Beginning 8
b.19.b. oz Fozefrunt of God-his true Tabernacle: and o
a Gen.17.b. did beare the [a] Circumcision, foz a Signe of the T
Couenaunt of God; that they were the Lozd-his 2
People/and feared the liuing God; in their Fleash/ a
and were not yeat entred, into the Holie of the f
true Tabernacle of God/ So wolde God declare 9.
the Holie by them/ and bzing theyn therin: and
euenso buylde among them, the Holie of his Sanc- he
tuarie oz true Tabernacle; to a great Name of his he
Glozie/ and to the Blessing and Saluation of his o
b Exo.3. 12.13 People; also vpon the Earth. [b] Therfoze causedin
Num. 13.14. God som better and godlyer thing to be publisshed th
; thzough Moses; vnto his People/ then That ho
wherin they stoode compzehended/ to thende that o.
they should set their Hope theron · and euenso ; foz r/
to obtaine the Best; be obedient vnto the Woozde ro
of the Lozde · as also ; to their Releassing from the t
Violence of Pharao; depart out of Egipt. rn

F 27. BEholde/ in thesame tyme did the Lozde a.
; with great Signes and Wonders; he
make-manifest his Glozie among the Childzen of 2 t
Israel · and euenso (to-thende that his great Name ai
and wonderfull Power, mought also be knowen 2.
among all Heathen · and Hee feared, as a true he
c Exod.15.16. God) [c] leade his People Israel ; thzough Moses oo
20. &c. and Aaron; with a mightie Hand and fozcible Th
Deut. 4.5.6. Arme/ out of the Lande of Egipt: and set-fourth cr
and

nd taught them : through Moses ; his Institu-
ons and Lawes / for to obserue those-same in the
ood Lande, wher-into ỹ Lorde wolde bring them.

8. In which time ther was nomore spoken vn-
o them, of the Circumcision of the Fleash. but of
That, which was neerer vnto the Consummation
Perfection. and of the Inheriting of the good
Lande / which God had [d] promised vnto the Seede d Gen.15.17.a
f Abraham, Isaac, and Iacob.

9. BVt when-as now the Lorde had lead
his People out of Egipt and thorowe
he Wildernes, euen vnto the Read-sea : wheare
hey were yeat pursued and persecuted of Pharao;
[e] opened the Lorde the Read-sea before them / or e Exod.14.b.
iuided it a-sunder / and brought his People euenso
through Moses and Aaron ; vndamaged ther-
horowe.

10. But Pharao with all his Might & Pow- G
er / which entred also into the Read-sea, for to de-
rope the Childzen of Israel, [f] perrished in thesame: f Exod.14.c.
that not one of all his Host, escaped ther-out/nor 1.Cor.10.a.
remained aliue.

11. The which signifieth vnto vs in Cleernes,
he Perrishing or Going-vnder of the ignorant
or vnknowen Sinnes, which : in the Streictnes;
aigned ouer Israel, and burdened them very-sore.

12. [The READ-SEA, signifieth vnto vs/
e Hope : namelie/ for the People of the Lorde, an
ope to com vnto som better thing; wherin the
hildzen of Israel obtained roome, when they were
rsecuted: [g] and which was opened before them/ g Exo.15.a.b.

that they mought passe ther-thorowe · but closed o
stopped-too before their Enemies, which persecute
them/and went also therin, with an Hope to destro
the Childzen of Israel: and so they were all drown
ed therin.]

33. Thus the Childzen of Israel iournyed: tho
rough the Protection of the Lorde; vntill they cam
h Exo.15.16. 19.a. into the Wildernes, Sina, [h] vnto Mount Sina
[which signifieth vnto vs, a Thornie-thycket/ or
Thornie-desert.]

34. What wee had heere more to saye, of th
Multiplying of the Childzen of Israel
in Egipt·and of their Departure or Leading-fourt
out of thesame Lande, is declared in the Glasse o
Righteousnes.

The X I. Chapiter.

a Exod. 17.a. Num. 13.14. a.16.20.21. Deut. 1.c.d. 1.Cor.10.a.

A THe-whilest now that the Childzen of Israel became werye in their Journie/ s murmured [a] they against Moses and Aaron, and also against the Lorde: and be came likewise vnlustfull, to enter into ȳ good Lande complaynting them, that they were departed out o Egipt. Wherthrough wee may perceaue and vn derstand/that they had turned them away from th Doctrine and Requiring of Moses· as also fro the right Stocke of Abraham, and from his Be leef. and were turned-in to their Owne-knowledg

b Psal. 78.c.d 106.b.c. and Self-seeking: and for-that-cause they [b] knewe beleeued, nor vnderstoode not, the Woorkes o

God

God/ his Wayes/ Institutions and Lawes/ nor-
yet his Woorde / in such-sort as their Fathers
Abraham, Isaac, and Iacob had knowen, be-
leeued, and vnderstoode all thissame.

2. Therfore the Lorde came-downe to the Chil-
dren of Israel, vpon Mount Sinai: and called vnto
him Moses and Aaron, [c] and caused his Woorde c Exod. 20.21 &c.
to be heard exceeding-lowde, of all the People: ma-
king-manifest vnto them / how that Hee was the
Lorde. [d] Hee taught them likewise, which or in d Deut.5.a.b. 6.8.10. &c.
what-sort his Lawe / Commaundementes / Insti-
tutions and Rites were / wherin their Fathers
Abraham, Isaac, and Iacob had liued vprightlie.

3. Now when the Lorde had caused them to
heare his Woorde exceeding-lowde / so were they
afraide at the Sounde of thesame Woorde / because
they loued Him not / nor-yet knewe his Voyce.
And [e] for-that-cause they wolde not, that ȳ Lorde e Exo. 10. b.c Deut.5.c.
but that Moses should speake vnto them.

4. Heer-withall: O yee goodwilling Hear- B
tes; consider and looke-into the matter/
how that the Lorde wolde [f] not declare / nor make- f Num.14.c. Deut.1.2.b.
known his Secreates / nor his Counsell / Minde /
or Will (of That which Hee: ether in that preſent
time / or in the time to com; wolde doo, accomplish,
or atchiue with them) vnto Such, as had none o-
ther Will / Lust / nor Loue vnto Him / nor-yet shew-
ed Thankfulnes, for all the Goodnes / Loue /
Faithfulnes / and Mercie, wherwith God infour-
med or trayned them: nether wolde Hee set-vpp
or persourme the Seruice of his true Beeing: ac-
cording

cording to his heauenlie Trueth; by them / not-
g Psal.95.b. Heb.3.b.4.b pet [g] bring such vnto his Rest. For they could not ; in their Vnbeleef and Disobedience; comprehend nor vnderstand That, which God required at their handes.

5. In like-maner will the Lorde now also ; in these last Dayes; not make-manifest his secreat Counsell / Minde / and Will, vnto the Vnbe-
h Deut.4.d. Ier.29.b. Sap.1.a. leeuers and Disobedient. but vnto Them, [h] that seeke Him with all their Heart / beleeue and obey his Woorde, in the Requiring of his Seruice / and haue a Lust, to doo his Will. The which cannot com-to-passe by anyman / but by them, that haue an Vnlust and Vnwill to themselues: and
i Math.16.c. Mark.8.d. Luk.9.14.c. that euenso ; for the Lord-his cause; [i] forsake, hate, and leaue themselues / and all what they themselues haue learned and taken-on vnto them.

C 6. BEholde: By Such, that loue ỹ Wisdom of the Lorde / his Woorde and Instruc-
k Iohn.14.c. Act.1.a.2.a. tion / and his Righteousnes, will the Lorde erect the Seruice of his true Beeing / [k] make-manifest himself / establish his Promises / and [l] bring them
l Heb.4.b. Apo.21.a. vnto his Rest / as also dwell, liue, and walke in them.

7. Therfore hath the Lorde ; in times-past; not made-manifest nor erected his true Godseruice ; ac-cording to the heauenlie Trueth; nor his true Bee-ing of perfect Righteousnes, by the People which loued themselues / and were vnbeleeuing towardes Him and his Ministers (wherthrough ỹ Wrath of the Lorde came vpon them / and they mought not enter

enter into his Rest.) but hath let them see thesame
through Moses; [m] in Images/Figures/& Sha-
dowes: and hath euenso set-fourth before them: tho-
rough Moses; the Paterne, which was figured-
fourth according to the Verytrue/to an Example of
the Verytrue · and to a Doctrine which reacheth or
leadeth to the Verytrue. Witnessing ther-withall
before all Eyes of godlie Vnderstanding; that the
Verytrue & Perfect of thesame, was with ỹ Lorde.

8. Which absolute or perfect Beeing of thesame
Example/Paterne/ and Doctrine, God wolde in
the tyme to com; bring-in, plant, and [n] set-vpp, by
the Childzen of Men / which should beleeue God /
and be goodwilling vnto the Obedience of his Re-
quiring.

9. Therfore chaunced not the Seruices of the
Images and Figures, onlie for their sakes, which
tempted God & were vnbeleeuing. but much-more,
for our sakes/ wee which are presentlie [o] in the Ende
of the World; stirred-vp / and goodwilling vnto
the true Beeing of God/ to thende that they all
which [p] loue the Lorde with all their Heart / and
humble them vnder the Obedience of the Loue;
nought now [q] vnderstand and knowe the Lordes
Loue and his Goodnes: which Hee hath vnto the
Man; and the true Beeing / or the Perfection of
his louelie Righteousnes, out of the Images and
Figures · also [r] forsake and go-out-of themselues · [s]
and so liue there-in.

10. Thissame can wee in the former figured Ex-
ample, comprehend and vnderstand: like-as wee
may

m Exo.25. ad finem vsque sic Leuit. à principio ad finem. Num. 3.4.5. 6.7.8.9.10.15 17.18.

n Psal.69.d. Esa.11.49.a. Ier.30.b. Amos.9.b. Act.15.b. Apo.21.a.

D

o 1.Cor.10.b.

p Deut. 6.a. 10.b.30.a.

q Sap.1.a. Math. 11.c. 13.b. Iohn.14.b. 16.c.

r Math.16.c.

may also beholde in the Images; that none other, inhabiteth, inheriteth, nor cometh vnto the Kingdom, full of all the Glorie and Maiestie of God,
a Esa.66.a. Psal.51.b. but hee that hath an Vnwill or [a] Vnlust to himself, and so cleaueth: with whole Heart; vnto Christ, as is aboue saide.

The XII. Chapiter.

MOreouer, the Lorde hath written
a Exod.24.b. 31.32.b.34.a. his Lawe/ Institutions/ and Rites, [a] in two Tables of stone/ and geeuen the same vnto Moses. [b] Hee shewed Mose
b Exod. 25.a. 26. &c. also, all the Sanctuarie of his Tabernacle: and gaue him likewise ther-with, diuers conuenient Lawes or Ordinaunces/ which hee should set fourth before the Childzen of Israel, which were ignorant of God-his Lawe/ Institutions and Rites/ or of the conuenient Ordinaunces of the Lorde/ to-thende that the Ordinaunces and Seruices of the Lorde, mought be euenso all prepared
c Exod. 25.a. 26.&c. Leui.1.2.3. &c. Num. 3.4.5. according [c] to thesame Paterne which the Lorde gaue vnto Moses, vpon Mount Sinai: and so the same Prefiguration be obserued with diligent Seruice: for a stedfast Memoriall of thesame true Being; in the Priestes-office of Aaron, vntill that the
d Num. 14.c. Glorie [d] of God/ and his Loue towardes Israel should be brought through Christ: the Promise of God the Father: to the Blessing of all Generations of the Earth; declared, knowen, and established: and the true Being of the Seruices of the

Ima

Images and Figures ; in the Spirit and in all Trueth; erected, in the Obedience of the Beleef.

2. And this fore-mentioned Seruice of the Images / Figures / and Shadowes ; wherin the Perfection of the true Tabernacle of God / with his true Seruices of the spirituall and heauenlie Goods, was well to be perceaued; had the Fore-going, in his Seruice: and became fruitfull with the Childrē of Israel, and brought-fourth a seruiceable Seede of Righteousnes (after the maner as is [e] saide of Agar.) The which is, the Elders Testament.

e Gen.16.a. Gal.4.c. Supra.8.

3. For the Beleef (wherout the true and free Seede of the vpright Righteousnes ; to the Establishing of ye Promises of God; becometh brought-fourth) was yeat closed / after the maner as is saide of Sara. Which Beleef is the true Testament / that bringeth-fourth [f] the free Children of God, according to the Spirit.

B

f Gal.4.e.

4. Thus the Lorde ioyned him vnto the Seruice, for that the Seruice mought be fruitfull (to obtaine yet ; at the last; the Seede of Promise, out of the Beleef:) And the Children of the Seruice multiplyed into Many / and became a great People. Howbeit, the Lordes Promises were not established / nor his Couenaunt erected, therwith.

5. For thesame Seruice, was not the Veryrue: but it was vnto the People which were yeat captiued with Darknes, a fore-going Light ; [g] in Images and Figures; before the Face or perfect Light of the Lorde.

g Heb. 9.a.b.

6. Which

h 2. Cor. 3. a. 6. Which fore-going Seruice had also [h] Cleer-
nes, in his Seruice: and for-that-cause it is also c
Testament of the holie Fathers; added vnto the
i Gal. 3. c. 4. a. Promises; [i] to a Sustayning of the Lord-his Peo-
ple, in their Youngnes or Ignorance/ vntill that
k Gen. 18. the Barren, became [k] fruitfull/ and that ẏ Frewt
could liue.

C 7. According to thissame maner, had this
Testament; administred by the Elders o
the holie Vnderstanding; the Fore-going/ and his
Fruitfulnes, with the Vnilluminated/ vntill that
the Beleef; out of the Power of God; became with-
childe through the holie Gost/ and bare or brought-
l Luk. 1. c. 2. a. fourth a new Man/ or [l] a new Creature; accord-
m Col. 1. b. ing to the [m] Verylike-beeing of the heauenlie God-
Heb. 1. a. head; by the Beleeuers: and illuminated them
euenso in their Spirit and Minde, with the vp-
n Eph. 4. c. right [n] Righteousnes and Holynes. For This is
o Iohn. 3. a. the right Procreation, to the [o] Renewing of the
Rom. 12. a. Spirit and Minde of the Beleeuers. and is also
Eph. 4. c. the true new Testament, which God hath pro-
mised to erect with his People.

8. Which new Testament, is the Verytrue
that God himself witnesseth in his People/ which
are obedient vnto Him out of Faith, in the Seruice
p Luk. 24. f. of his Woorde: [p] and bringeth euenso vnto them
Act. 1. b. 2. a. in the Spirit of their Minde, the true Godseruice
of the spirituall and heauenlie Goods: and writeth
; according to his godlie and heauenlie Trueth
q Ier. 31. d. his Lawe/ Institutions and Rites, [q] in the Be-
Heb. 8. 10. b. ing of their inward Minde.

9. I

9. In such-sort worketh the Lorde, the Holyone in Israel: and bringeth-fourth euenso his Children/ Sonnes/and Doughters/Seruantes/and Handmaydens. vpon which, Hee; in these last Dayes; powreth-fourth [r] his Spirit / and remembreth nomore their Sinnes. For they are a reconsiled People vnto Him/ which doo in all, his Will. r Ioel.2.b. Act.2.a.b.

10. BEholde and consider: Such is the new Testament with his Children. For thatsame new Testament, is; in his Children; the [s] Heauen? the Seate of the Most-highest?/ also Spirit and Life. And for-that-cause it is with his Children, heauenlie, spirituallie, and liuinglie minded. Which Children of the new Testament, loue not the Worlde / nor That which is in the Worlde / in-as-much as that the new Testament is whollie and altogether of God · also the Loue/ the Life/and ẏ vpright Beeing of ẏ Holie-gost itself. D s Esa.66.a. Act.7.e.

11. But the Elders Testament, is the seruiceable Woord/ which is administred out of the Spirit and Life of God, with speakeable Woordes/ Writinges/ [t] or Letters: and which also figureth-fourth and expresseth vnto vs; to-wit, seruiceablie in Parables/ and in Images or Figures; the new and verytrue Testament; which is heauenlie, spirituall, and liuing / and indureth for-euer; / and bringeth the Beleeuers vnto thesame. t 2.Cor.3.b.

12. WHat wee had heere more to saye, of the Olde & Newe Testament / and what ether-others Beeing in itself is · and of the Bringing-in and Vse of the imagelike and figuratiue Ser-

uices, is declared in the Glasse of Righteousnes.

The XIII. Chapiter.

IN all that which the Lorde shewed Moses, so elected Hee [a] Aaron; which was of ỹ Tribe of Leui; & his Sonnes/ to Priestes or Elders/ for to minister the figuratiue Tabernacle, in his Seruice/ with all that which was figuratiuelie prepared thervnto.

a Exod.4.39. 40. Leui.1.2.3. Num.3.4.5. 6.7.8.17.&c.

2. Which Priesthod/ with his Seruice; in such wise as Aaron ministred thesame; pleased God well/ that it should haue the Fore-going vnto the Entraunce of the Godlynes, by the vnilluminated People/ which knewe nor vnderstood not the Veritie of the true Light: and euenso alwayes bidestable/ and be ministred among them/ till vnto the new [b] Birth in the true Light/ to-thende that the Priestes or Elders of the holie Vnderstanding, should daylie set-fourth in their Seruice or Priestes-office; vnto the which God had ioyned or added his Promises; the Lawe of the Lorde/ and the Testament of his Couenaunt, before the vnilluminated People; to a Memoriall of the Promises of God/ and to a Sustentation of them, [c] wherout one yeat hopeth for som better-thing; vntill that the True; of That which was ministred; came vnto them in the Belcef, to the [d] Establishing of the Promises: and that thesame should then likewise; in true Cleernes; [e] be seen and heard by them: as also; out of the Power of the supreame Godhead;

b Iohn.3.a. Rom.6.a.

c Heb. 7.9.c.

d Rom.15.a.

e Iohn.1.c. 1.Iohn.1.a.

head; spoken, [f] witnessed, or confessed of them. namely / the true Light com out of Heauen / in Blessing / and with Blessing / [g] according to the maner of Melchisedech. And thissame true Light, is the Annoynted with the Holie-gost.

f Luk.24.f. Iohn.15.c. Act.1.a.2.a.
g Gen.14.b. Heb.7.a.

3. Which Annoynted, is named in Hebrewe, Messias: and in Greeke, [h] Christus. Hee was also, in tymes-past; called of certen Rabbins among the Jewes, the Lordes Sabboth/ and they saide that thesame Annoynted, is the Seuenth Day, in the Paradice of God/ [i] wherin God rested from all his Woorkes: and is the Perfection. The which is also veryptrue.

B

h Math.1.b.
i Gen.2.a. Heb.4.b.

4. For thissame Messias or Annoynted, is the Sabboth Day/ [k] which the Lorde hath commaunded, to be alwayes had in remembraunce/that wee when thesame cometh; mought rest therin / and hallowe or sanctifie thesame: Wherin the Lawe/ the Seruice of [ỹ] Priesthod of Aaron, out of Leui, and the Elders Testament, [l] doth ceasse/ and hath accomplished his Seruice.

k Exod.20.b. Deut.5.b.
l Heb.7.8.b.

5. For thesame Annoynted / which cometh at that time [m] out of Heauen; with his Annoynting of the Holie-gost; in the Spirit/ and is the [n] Verye-beeing of the Godhead itself / [o] Hee is a Priest of the Most-highest/ higher and greater of Dignitie then Aaron, because Hee bideth euerlasting/ and is a Minister of the spirituall and heauenlie Goods, in the veryptrue Being.

m Act.1.b. Phil.3.c.
n Col.1.b. Heb.1.a.
o Psal.110.a. Heb.5.6.7.b 9.b.10.b.

6. WHeare now then the Lawe / and the Seruices, do in such-wise chaunge by

C

the Beleeuers of the Annoynted ; to-wit, out of the Figures, into the true Beeing / and out of the Letter and seruiceable Woord, into the Reuealing of the holie Spirit of Christ; theare is also then
p Heb. 7.8.a. ; by those-same; the Priestes-office chaunged. [p] For Christ the honourable Priest cometh vnto them, from the Right-hande of God the Father, out of the heauenlie Beeing/ which hath or vseth not his Seruice, after the Maner or Ordinaunce of Aaron, which is yeat a teaching and requiring, to obserue the Will or the Righteousnes of the Lawe
q Heb.6.7.b. of the Lorde. but [q] after the Maner or Ordinaunce of Melchisedech, which bringeth with him the Blessing/ the Accomplishing of the Lawe or of the Lord-his Will / the Saluation of Life / and the
r Ephe.1.b. Annoynting of the holie Gost ; [r] to a Pledge of the
s Col.2.a. godlie Inheritaunce/ and to an euerlasting [s] Tre-
Apo. 21.a.b. sure or Riches of God; and raigneth in the Righteousnes of thesame.

7. Melchisedech signifieth vnto vs, One tha-
t Heb. 7.a. ruleth in the Perfection: which is called, a [t] King of Righteousnes. And in Him is the Fulfilling of the Lawe/ and of the Seruice of the Propheates. Therfore, ther shall not one Letter / nor the very
v Math.5.b. lest Title, fall from the Lawe / [v] before it be a com-to-passe.

D 8. OH ; alas; how groselie haue then certe Wise of ye World and Scripture-learned, ouerreached them heere-in/ which haue ; withou Diuersitie; forsaken the Lawe / and the Seruice the Elders Testament / and of the Priestes-offi

af

after the Ordinaunce of Aaron. and set-backe the same, as a thing vnneedfull: not once distincting, vnto whom the Seruice after the Ordinaunce of Aaron, is yeat necessarie. nor-yet with whom the same; at [u] the appointed tyme; ceasseth or leaueth-off.

[u] Gal.4.a.

9. But haue all; for the most part; [x] cryed, Christ, Christ, and wee are Christians. and attributed to themselues much Freedom / ere-euer the Time of the Appeering of Christ, or [y] Annoynting of the holie Gost, was com-to-passe/ or fulfilled with them, in the Accomplishing of the olde Testament.

[x] Math.24.c. Mark.13.c. Luk.17.c.

[y] 1.Iohn. 2.c.

10. Oh/ That they yeat now awaked/ [z] and tooke-heede; in the Woorde of the Seruice of Loue; vnto this gratious Time/ and gaue-care vnto the same/ that they mought vnderstand their Safe-making · and so then be rightlie and accoarding to the Trueth, brought to the true Beeing [that is, vnto Christ.]

[z] 2. Cor. 6.a. Gal.6.b. Heb.12. b.

11. What wee had heere more to saye, of the fore-going Seruice after the Ordinaunce of Aaron, or of the Fore-going, before the true Light · of the Elders of the holie Vnderstanding · of the Leuiticall Priesthod · of the Sabboth-daye of the Lorde · and of the Treasures of the Riches of God, is declared in the Glasse of Righteousnes.

The XIIII. Chapiter.

AND when-as all these fore-mentioned holie Thinges were prepared, according to the Commaundement of the Lord/ so were-ther [a] Men sent-fourth into the Lande of Promise/ for to spye-out thesame.

a Num.13.a.

2. But when-as now these were returned, out of thesame Lande/ [b] so haue certen reported vnto the Childzen of Israel, that the Battell; wherwith the Lande was to be wonne; was very-tedious: and that the Lande was inuincible: or that it was vnpossible to destroye the Inhabitours of thesame Lande. Wherthrough the People, became vnbeleeuing of the Promises of ỹ Lorde, and dismayed in Heart vnto Battell: and were afraide of their Enemies/ which they; through the mightie Hande of their God; should haue destroyed and rooted-out: and they murmured against Moses and his Ministration.

b Num.13.c. d.14.a.

3. Howbeit, Iosue and Caleb; which had also spyed-out thesame Land; [c] brought good Tydinges. namelie/ that they could well winne thesame good Lande, and destroy their Enemies, which dwelled therin.

c Num.13.d. 14.a.

B 4. But These were not harkened-vnto nor beleeued/ because the People were waxen [d] vnbeleeuing of the Woorde of the Lorde and his Promises. and vnlustfull to the Battell: and [e] complayned them sore, that they remayned not in Egipt, tothende that they mought haue dyed theare.

d Heb.3.4.b.

e Num. 14.a.

5. And euenso, out of Feare/ and through Vnbeleef and Dispaire; to winne the Battell against their

their Enemies; they wished, [f] that they mought dye in the Wildernes: and that came-to-passe euenso. f Num.14.a.

6. For all they that had murmured continuallie against the Lorde and ben vnbeleeuing and disobedient vnto Him and the Ministration and Requiring of his Woorde, came not into the good Lande: but [g] Iosue and Caleb, which cleaued with all their Heart; vnto the Lorde/and beleeued and were obedient vnto his Woorde, inherited thesame [Iosue signifieth vnto vs, a Sauiour: Caleb, the inward Heart or Minde.] g Num. 14.c. Iosu. 14.a.b.

7. HEere-out wee may perceaue; yee Deerlie-beloued; that the Circumcision of the Resisters or Disobedient vnto the Woord of the Elders [Moses and Aaron] was; through their Vnbeleef and Murmuring against the Lorde/ and the Ministers of his Woorde; [h] becom an Vncircumcision. and that ther was also no [i] Loue of God/ but; in all; the Loue of themselues, founde among them. C h Ier.9.c. i Iohn.5.c.

8. Whilst then that they bowed nor inclyned not the Eares of their Heart, vnto the Doctrine of the Woorde, which was administred vnto them by Moses and Aaron: but; after their owne [k] Good-thinking; were chusing this or that / or somthingels, euen-thus or euenso/ So haue they not knowen the Trueth/ nor-yet [l] vnderstoode the Mysterie of the Woorkes of God. For that cause also, they were not made-free of the Trueth. They entred not likewise into the Holie of the true Tabernacle k Deut. 29.b. l Math.13.b.

of God: nor haue inherited ỹ Inheritaunce, which God had promised vnto the Seede of Abraham.

9. The which geeueth vs to vnderstand/ that they are not Abrahams Seede, [m] which beare onlie the Circumcision on their Fleash. but they that are of his Beleef. For the Beleeuers [n] inherited the good Lande.

10. Notwithstanding, the Glorie of God was not at that time erected, in his Fulnes. nor the Promises fulfilled, which the Lorde had promised, to the Saluation and [o] Blessing of the Heathen.

11. For, in his tyme; the Lorde wolde also visit the Heathen / declare [p] his Righteousnes among them / and euenso, according to his Promises; make Abraham a Father of many Heathen: which should not be of the Circumcision of the Fleash, but of [q] his Faith.

12. But the Murmurers and Complayners, which bare alwayes a care, how it should go with them-selues: but thought very-little on the Glorie of the Lorde / or on the Magnifying of his holie Name; [r] fell all into the Indignation of the Lorde: and God shewed no compassion ouer them, for their Infidelities cause: [s] And therfore they must then remaine without the Rest / and dye in the Wildernes.

13. But Iosue, a Leader or Guyde of Israel; brought [t] the Remnant of the People of Israel, vnto Iordan. Which Iordan opened / or diuided itself a-sunder, before them: and so they went thorowe the same, euen vnto the Borders of the good Lande

m Rom.9.a. Gal.3.a.
n Num. 14.c.
o Gen.17.a. Psal.86.a.
p Esa.42.b. 53.b.60.a. Ezech.39. 4.Esd.1.2.
q Rom.9 11.a
r Num. 14.b.
s Psal.95.b. Heb.3. b.4.a
t Iosue.3.a.b. 4.a.b.

Lande [Iordan signifieth vnto vs, a Riuer of Iudgment.] And it is thesame Riuer, wherin Iohn the Baptist ; [v] afterwarde ; baptysed.

v Math.3.a. Luk.3.a.

The XV. Chapiter.

NOw when Israel was com into the Borders of the good Lande / then did Iosue [a] circumcise againe, all the Males. And the Childzen of Israel tooke-in ; with forcible Hande ; all the whole Lande. A

a Iosue.5.a.

2. And thus in processe-of-time, they [b] brought the People in subiection: and had many Battailes, against their Enemies / [c] vntill Dauid the King, of the Tribe of Iuda, which vanquished & subdued ; in Battell ; the Enemies of Israel and of the Lord / with all his owne Enemies. [d] Wher-through his Sonne Salomon, inherited the Kingdom of Israel in Peace: sat vpon the Seate of Dauid his Father: and ruled the whole Lande and the People of Israel ; through the godlie Wisdom ; peaceablie / and iudged them vprightlie.

b Iosue.8.10. 11. Iudic.1.4.7. &c.
c 1.Reg.16.b. 2.Reg.2.5.8. &c.
d 3.Reg.1.2.b

3. This Dauid was exceedinglie beloued of the Lorde: in such-wise, that the Lorde saide / [e] that Hee had found a Man, according to his owne Heart. And the Lorde nameth him also ; in certen Places of the Scripture ; My [f] Seruant Dauid [the which signifieth vnto vs, My Seruice which is louelie.]

e 1.Reg.13.b. Act.13.c.
f Psal.89.c.

4. BEholde / This righteous Plant of Dauid, hath the God of Heauen raised-vpp B

g Ier.23.a.33.b Ezech.37.c. by Vs, now in the last time/ g like as the Lorde promised thesame / according to the Scriptures: and hath ordayned Him; in this Daye of his Loue; to be a Ruler, which shall gouerne wiselie. Hee shall set-vpp Judgment and Righteousnes againe, vpon Earth/that Iuda may now in this tyme, be holpen: and Israel dwell vndismayed or without feare. For

h 2.Reg. 7.b. Psal.89.d. 132.b. Esa.9.a. his h Seede shall stand; from hence-fourth; before the Lorde: and sit vpon the Seate of Dauid for euermore / like-as ther is writen therof.

5. Beholde / this Couenaunt hath the Lorde made thus; in tymes-past; with his Seruant Dauid. i and swore to keepe thesame with him, for euermore.

i Psal.110.a. 132.b. Esa.16.b.

6. But now when as Salomon; which is the right Seede of his Father Dauid; had inherited in Peace, k the Kingdom of Israel, and the Seate of Dauid his Father / so buylded he at thesame tyme, an Howse or Temple; within Ierusalem; vnto the Name of the Lorde/ l and also an Howse for himself / which was the Howse of Salomon. And all Landes and People humbled them vnder Salomon, and his godlie Wisdom.

k 3.Reg.1.d. 2.b.9.10. 1.Par.30. 2.Par.1.9. l 3.Reg.6.7. 2.Par.3.4. Act.7.c.

7. [Salomon signifieth vnto vs, Peaceable / or One which is rich of Peace. Ierusalem signifieth vnto vs, a Vision of Peace/ or of Perfection.]

C 8. Dyee Deerlie-beloued: Consider heere the Mysterie of the Woorkes of God / and the Prouidence m of his vnsearchable Wisdom: and beholde in the Images and Figures, what they shew-fourth vnto vs.

m Rom.11.d.

9. We

9. Verelie / they will now ; in this Daye of Loue ; expresse som singuler thing vnto vs. and declare ; in this last Time ; a great Mysterie. For ; in this Day ; they make-knowen vnto vs / that it all ; which they signifie / or wherof they geeue their Cleernes ; shall now in this [n] last Time be erected, accoording to the true Beeing [o] and fulfilled [o] or accomplished, accoording to the heauenlie Trueth.

n Esa.2.a. Ier.23.a.33.b Ezech.37.c. Ioel.2.c. Mich.4.a.

10. But in all this former Bewtie / and in the Garnishing of the Images and Figures (wherwith the Lorde trayned or insourmed the Childzen of Israel, that they mought ; ther-out ; knowe or vnderstand the Verytrue) so serued they ; at that time ; not the Verytrue, which God required out of the imagelike or figuratiue Seruices: but they serued the Images and Figures / and were subiect to the Seruice of the Leuitical-priesthod, after the order of Aaron. Which Seruice increased alwayes ; in Glorie ; to the Multiplying and greater [p] Respecting of the Rightcousnes.

o Act.2.b.3.c.

p Heb. 7.b.8. 2.9.b.10.2.b

11. Now after that Salomon was fallen-asleepe [o] and burped with his Fathers / so rented then the Kingdom of the Childzen of Israel, into two Partes: [q] and ten Tribes of Israel, fel-away from the Howse of Dauid: and chose vnto themselues another King / named, Ieroboam [which Name signifieth vnto vs, an Assaulting or a Tempting of the People.]

D

q 3.Reg.12.b. 2.Par.10.

12. Through this King ; which raigned ouer the ten Tribes of Israel ; they departed-away from Ierusalem, from the Temple of Salomon, and from

from the Seruices of the Priestes, after the order of Aaron: and set-vpp for themselues, Seruices
3.Reg. 12. d. and Images, [r] at Beth-el & Dan: and so brought the holie Places into Desolation. They instituted Priestes also/which were not of the Tribe of Leui, out of Aaron. Wherwith they obserued the Seruices falslie/ and did that, which displeased the Lorde: and were for-that-cause; at the last; van-
4.Reg.17. quished by the King Salamanaser, [s] which came from Assiria [s] and by him lead-away, out of the Lande: and are yeat estraunged from thesame/ euen vnto thissame Daye: in which, the Lorde will pre-
4.Esd.13. d. sentlie bring them againe, to their Heritage/ [t] and to the Howse of Dauid.

E13. [Beth-el signifieth vnto vs, the Howse of God/ and Dan, the Judgment. Salamanasar comming from Assiria, signifieth vnto vs/ a Peace bounde or knit-together, proceeding from the Snares or Ginnes/ which one layeth to such a purpose/ or wherwith the People are assaulted or
v3.Reg.12. tempted/ like as their first King [v] Ieroboam, had brought-in thesame.]

14. What wee had heere more to saye, of the Childzen of Israel [s] of their Disobedience against the Lorde; wherthrough they in times-past, remayned without the Rest; of their Vncircumcision/ or which is the Vncircumcision of Heart [s] and of Israels Casting-out [s] and howlong they shall bide cast-out from the Lorde [s] as also when they shall be restored or set-vpp againe, is declared in the Glasse of Righteousnes.

The

The XVI. Chapiter.

BVt the Stocke of Dauid, and all A
what was of the Tribe of Iuda and Beniamin, [a] kept themselues together: and a 3. Reg. 12. b.
heald them vnto the Seruices of ỹ Priesthod out of Leui, according to the Ordinaunce of Aaron, like as the Lorde had commaunded thesame: which they obserued at Ierusalem, in the Howse of the Lorde, prepared by Salomon.

2. Howbeit, the Tribes of Iuda & Beniamin, sinned also against ỹ Lorde: and estraunged-them euenso through a Confusion or Commixture vnto Intanglement, from his Lawe/ and from the Requiring of thesame. Wher-through the Lorde gaue them ouer also; at the last; into the Handes of the King Nabuchodonosor, [b] comming from Babel b 4. Reg. 24. b
[the which signifieth vnto vs, a Sighing or Heaupnes through Streictnes, proceeding from a Confusion/ or from a Commixture/ which hath intangled or snared itself in it-self.]

3. This Nabuchodonosor of Babel, [c] vtterlie c 4. Reg. 24. b
destroyed the Temple of the Lorde, which Salomon had buylded/ [d] and burned thesame/ and Salomons Howse also. Hee brake-downe ỹ Walles d 4. Reg. 15. a. Ier. 39. 52. a. b
of Ierusalem, and carryed-away all the Vessels of Siluer and Golde; which were in the Howse of the Lorde; and the most-part of the Citizens of Ierusalem, [e] into Babilon. Wherthrough the Go- e 2. Par. 36. Ezec. 24. a. b
uernment of their King of Iuda, with their Psalmes/ Songes/ and Mirth, was vtterlie laide-
downe.

downe · the Howse of the Lorde, brought in Desolation · and the Citie of Ierusalem ; as a ruinousse-ed Citie ; made to Heapes of Stones. Wher-ouer
f Lam.1.2.3. 4.5. Ieremie ; [f] in his Lamentations ; greatlie sighed, wayled, and wept.

B 4. NOw when the Tribes of Iuda, were lead-away into Babilon, so must they then ; for their Sinnes or Confusions cause/wherin they had mingled and bewrapped themselues together ; [g] serue theare the King Nabuchodonosor.
g Ier.39.

5. But after-that ; or after the Ende of the Raigne of King Nabuchodonosor ; ther raigned a King ouer them, which was not of Babilon,
h Dan. 6.9.2. named [h] Darius, comming from Media and Persia.

6. [Darius signifieth vnto vs, Seeking or Searching: Media, One which hath aboundance: Persia, One which is parting/seperating one-from-another/or vnsnaring.]

7. Vnder the Might of this King Darius, of Media and Persia, it was licensed the Iewes, to buylde againe the Citie of Ierusalem, and the
i 1.Esd.5.6.b. 3.Esd.6.2. Temple of the Lorde: wherof Aggeus [i] and Zacharias prophetied / and moued or exhorted the People ther-vnto. Which Buylding of the Citie of Ierusalem, and of the Temple of the Lorde, E-
k Ezech.40. 41. &c. zechiel doth also cleerlie [k] describe or figure-fourth.

8. [Aggeus signifieth vnto vs, Bewtifull or Glorious: Zacharias, the Remembraunce of the Lorde: Ezechiel, One which seeth God/and also, a Taking-holde of God.]

9. In

9. IN this tyme of Darius, the King of C
Media and Perſia: accoꝛding to the
Pꝛophetie of Aggeus, Zacharias, and Ezechiel;
was [l] the Citie of Ieruſalem: in all reſpectes as l 1.Eſd. 5.6.b.
ſhee was befoꝛe-time; and the Howſe of the Loꝛde/ Ezech.40.
with the Veſſels of Siluer and Golde/ and all his Agg.1.2.a.b.
Oꝛnamentes: like as Salomon had buylded and Zach. 1.2.4.
garniſhed theſame; ſet againe each-thing in his olde 6.8.a.b. &c.
ꝓlace. All which was [m] buylded and accompliſhed, m 1.Eſd.3.b.
by Zorobabel: a Pꝛince in Iuda, of the Howſe
of Dauid; and by Ioſua, an High-pꝛieſt, of the
Tribe of Aaron.

10. [Zorobabel ſignifieth vnto vs, One
which hath not bewꝛapped himſelf in the Commix-
ture/ oꝛ which is without Tangling. Ioſua ſigni-
fieth vnto vs, a Sauiour.]

11. From this time fourth, that Ieruſalem was
inhabited againe of the Iewes · and the Temple of
the Loꝛde conſecrated by the Pꝛieſtes/ [n] ſo was al- n 1.Eſdr. 6.9.
ſo (like-as Moſes had oꝛdayned theſame/ and as 10.
ther was witneſſed and figured-fourth in ☧ Letter) 2.Eſd.8.9.10
the Lawe/ and the Seruices of the Pꝛieſtes and 13.
Leuites/ very diligentlie obſerued. But all this 3.Eſd.6.
came-to-paſſe vnder the Might oꝛ Dominion of
the heatheniſh Kinges.

12. And the Iewes: with their God-ſeruice; D
obtayned: in pꝛoceſſe-of-time; ſo wyde roome/
among the Heathen/ [o] that certen of the heatheniſh o Dan.4.6.
Kinges and their People, eſteemed the God-ſeruice
of the Iewes, to be a true God-ſeruice. and they
came vnto Ieruſalem, [p] ſoꝛ to woꝛſhip and offer p Heſter.8.

vnto

vnto the highest God. And certen of the Heathen, did let themselues also be circumcised / and became Proselites ; or Fellowe-companions in Religion; vnto the Iewes.

13. In such-sort was the Lawe of Moses, with the Ordinaunce of the Priestes and Propheates (so-much as the Scripture mentioned therof) read daylie ; more-and-more ; with diligence and ferventnes / for to obserue ; according to the Scripture ; in Mostperfect-maner, all what Moses had commaunded.

14. Through thissame Zeale or Diligence / which was vsed heer-vnto (wherthrough the figuratiue Seruices, were ; in mostgorgeous-maner; fourthered or required * and ; for to be obserued ; setfourth before the People) many People were therin captiued / so that they supposed q that the figuratiue Seruices, were the verytself true God-seruices. and that God was to be reconsiled therwith : and marked not God-his Counsell or Will / because they respected not the Cleernes of the verytrue Being, wherof the Images and Figures gaue r their Shadowes : Wherthrough also, they vnderstoode s not the Mysterie of those-same. For-that-cause they were yeat Bond-men / and Seruantes of the Lorde / which were yeat bound vnto thesame Seruices * and not ; as Childzen of God ; t made-free through the Trueth.

q Esa. 1.43.c. Ier.5.c. Ozez.5.a.

r Col.2.b. Heb. 8.10.a.

s Esa.6. Math.13.b.

t Iohn.8.d.

E 15. Whilst now that they were yeat Seruantes * and not made-free ; through the Light of the Trueth / so knewe they not likewise the Trueth / nor

noꝛ the Minde oꝛ Will of their Loꝛde. nether what the Loꝛde did / oꝛ wolde accompliſh. Foꝛ a Seruant knoweth not, [v] what his Loꝛde hath in minde/ nether what Hee will doo oꝛ leaue vndon.

v Iohn.15.b.

16. But vnto his Sonne; [x] which ſitteth with Him vpon his Seate/ and raigneth with Him, in Wiſdom and Righteouſnes; [y] Hee openeth all the ſecreat Counſell of his Heart.

x Eſa. 9.16.b.

y Math.11.c.

17. Theſe foꝛementioned imagelike oꝛ figuratiue Seruices, remained and ſtoode a long time, in their Garniſhing and Gꝛeat-eſtimation: by which the Loꝛde had alwayes a Seede out of Aaron, which went daylie; in theſame Seruices; beſoꝛe the People / foꝛ to miniſter in the Holie: and entred once in the Yeare; when the Seruice had ended his courſe; into the Moſt-holie: [z] and euenſo; out of the Moſt-holie; ſanctified it all with the Bloud of the Teſtament/ to ỹ Foꝛgeeuing of their Sinnes.

z Exod.30.b. Heb.9.a.c. 10.a.b.

18. Which Seruices, witneſſed and ſhewed vnto them; in Figures/ and in ſecreat Wooꝛdes oꝛ Parables; the veryptrue and ſpirituall Seruices / which ſhould; in the times to-com; be adminiſtred thꝛough the ſpirituall and heauenlie Goods, in the Face of the Loꝛde. namelie / [a] in the naked oꝛ vncouered Cleernes of Chriſt in the Spirit: that is/ in the Inwardnes of the beleeuing Men: and that theſame ſpirituall and heauenlie Seruices, ſhould then alſo in like-maner be ſeen and knowen, in all their Cleernes · and the Pꝛomiſes of God the Father; in all Bleſſing; accompliſhed and fulfilled, acꝛoꝛding to the Scripture.

a 1.Cor. 13.b. 2.Cor.3.4.a.

19. Heer-out wee haue easelie to perceaue / who are the Ministers of the Seruices and Scriptures: who stand yeat captiued vnder the Letter: and which, are the right Beleeuers & Disciples of Christ, that as faithfull Seruantes of the Lorde, passe or wade thorowe the Seruitude of the Seruice and Letter / and [b] obedientlie fulfill thesame: and so becom [c] borne-againe to Childzen of God.

b Iohn.8.15.b

c Rom.8.b.

20. What wee had heere more to saye, of the right Stocke of Iuda, or of the Iewes · of their Seruitude vnder the Lawe · of their Freedom · of their tocoming Dominion · and wherto the figuratiue Seruices do serue · and when / or wherin they ceasse · or with whom they haue ended their Seruice · as also with whom they are yeat needfull and necessarie, is declared in the Glasse of Righteousnes.

The XVII. Chapiter.

THis figuratiue Seruice, had in his State and Ministration, according to the Ordinaunce of Aaron (as Moses had commaunded thesame) in all Garnishing: according as the Scripture maketh-mention; the Fore-going in Fruitfulnes / [a] vntill Iohn ỹ Baptist.

a Luk.1.a.b.c

2. For the Genealogie of Aaron the Priest: out of the Seede of Leui; had his Description: from the Procreating of the Priesthod; vntill Zacharias and Elizabeth, his Wife / of [b] whom Iohn the Baptist: the true Fore-goer: was borne; which de-

b Luk.1.a.c.

declareth himself, not in Figures / but in the [c] Spirit and Power of God / and goeth before the Face of God / for to bring in his Seruice; all thinges againe, into their right State or Fourme. c Mal.4.b. Math.11.b. Luk.1.b.h.

3. According to thesame maner: after the Genealogie of the kinglie Seede; hath ỹ kinglie Seede of Dauid: out of the Tribe of Iuda; had also his Procredtion, till vnto Ioseph, and the Virgin Marie, his Wife: [d] of whom IESVS CHRIST [which is [e] the true King of the Jewes / the true Seede of Dauid after the Fleash: and after the Spirit, the true Sonne of God / and Gods euerlasting [f] Light / Life / and Cleernes. the true [g] Spirit of the godlie Glorie. and ỹ louelie Beeing of the vncouered Face of God] was borne or brought-fourth. Wher-vnto also all fore-going Seruices with the Jmages / Figures / and Shadowes, do induce or leade / and ceasse therin. and [h] wher-thorough the true Godseruice of the spirituall and heauenlie Goods, is nakedlie seene, knowen, ministred, & inherited in full Cleernes. It is very-true. d Math. 1.b.c Luk.2.a. e Ier. 23.33.b. f Iohn. 1.a.8. b.14.17.a.b. g Sap.7.c. Iohn. 14.16. h Heb. 9.b.c. 10.a.b.

4. NOw when-as these fore-mentioned figuratiue Seruices, had had their Forego-
B
ing / till vnto Zacharias (at which [i] time Herode: out of the Power of Rome; was King ouer the Landes of Iuda) so ministred Zacharias the Priestes-office, at thesame time / according to the Ordinaunce of [k] Abia [that is / in such-wise as the Father of the Lorde, wolde haue it / or as it pleased him.] And Zacharias had a Wife, of the Doughters of Aaron, named Elizabeth. i Math.2.a. Luk.3.a. k Luk.1.a.

5. [Herode signifieth vnto vs, a Mountaine of Glorie. Rome signifieth vnto vs, Puissance or Strength. (These Romaines; not being out of Iuda: but out of the Heathen; were in the time of Zacharias, Lordes ouer the Lande of Iuda.) Zacharias signifieth vnto vs, the Memorie or Remembraunce of the Lorde: Abia, the Will of the Lorde: Elizabeth, the Oth or Couenaunt of God.]

6. And when-as now Zacharias ministred the Priestes-office, before God/ according to the Ordinaunce of Abia: and that Hee burned Incense in the Temple of the Lorde/ so remembred the Lorde, the Oth or Couenaunt of his Promises. and sent
l Luk.1.a. at thesame time; [l] his Angell Gabriel vnto Zacharias. and euangelized vnto him, that Elizabeth his Wife should beare him a Sonne. and that his Name should be called Iohn [which Name signifieth vnto vs, the Grace or Mercie of the Lorde. Angell signifieth vnto vs, a Messenger or Publisher. Gabriel; which published thesame; signifieth vnto vs, the Power or Strength of God.]

C 7. Gabriel witnessed yet farder, to Zacharias: Vnto thee/ and vnto many People, ther shall be
m Luk.1.b. Joy, in ỹ Birth of Iohn. [m] For Hee shall be great, before the Lorde. &c. Hee shall go before the Face
n Mal.4.b. of the Lorde, [n] in the Spirit and Power of Elias [which signifieth vnto vs, In the Spirit and Power of God the Lorde.]

8. With these Sayinges, ther is made-knowen vn-

vnto vs, by the Angell Gabriel, that the Foregoing of Iohn, before the Face of the Lorde, should not chaunce in Figures: but according to the true Being; in the Spirit and Power of God the Lorde: In like-maner as Zacharias also witnessed of Iohn, when hee was borne. Reade the first of Luke.

The XVIII. Chapiter.

NOw when the Lorde had, out of A the imagelike Foregoing, after the maner of Aaron; brought-fourth a true Foregoer in the Spirit and Power of God the Lorde: or obtained him out of Zacharias and Elizabeth, his Wife: through whom Hee wolde begin his Woorke or Office, according to the true Being / So remembred Hee also his Seruant Dauid [or his beloued Seruier] and the Oth, which Hee had sworne vnto him: [a] To-wit, that his Seede should sit vpon his Seate. a 2.Reg.7.b. Psal.89. 110. a.132.b.

2. Whilst then the Procreation of the Seede of Dauid, according to the Genealogie; stretched euen vnto [b] Ioseph, which was the right Stocke of the kinglie Seede of Dauid; and that hee had, out of thesame Howse of Dauid, a Virgin to Wife, named Marie, which was betrothed vnto him; / So hath the Lorde, according to his Promises; also visited the Howse of Dauid. and [c] sent-fourth from him, his Angell Gabriel, into a Citie of Galile, named Nazareth; vnto thesame Virgin Esa.16.b. Ier.23.a.33.b Ezech.37.c. b Math.1.b. Luk.3.c. c Luk.1.c.

Marie, which was espowsed vnto ỹ Man Ioseph, of the Howse of Dauid, as is aboue-saide.

3. [Galile signifieth vnto vs, a Turning ether Winding about: Nazareth signifieth, Hallowed: Marie, a Doctrice: Ioseph, One that is perfect/ or an Exalting ether Great-esteeming of the Perfection.]

B 4. AND Gabriel went-in, vnto Marie. And when hee had saluted her / hee sayde vnto her: Thou hast found Mercie with God. [d] Beholde/ thou shalt conceaue in thy Wombe. and beare a Sonne: and shalt call his Name, IESVS [which Name signifieth vnto vs, Sauiour.]

d Luk.1.c.

5. Thissame, saith Gabriel; shall be great. and [e] be called a Sonne of the Most-highest. And God the Lorde shall geeue vnto Him, the Seate of his Father Dauid: [f] and Hee shall be a King ouer the Howse of Iacob, for euermore/ and of his Kingdom shall be none Ende.

e Luk.1.c.

f 2.Reg.7. Psal.89.d. Esa.9.a. Dan.2.7.c.

6. When Marie had heard these Sayinges of Gabriel, [g] shee asked him, how thesame should com-to-passe/ for-as-much as shee knewe no Man.

g Luk.1.d.

7. Gabriel answered her / and sayde: [h] The holie Gost shall com-downe from aboue; out of the Higth; vpon thee: and the Power of the Most-highest shall shine about thee. Therfore shall also that Holyone which shall be borne of thee, [i] be called the Sonne of God.

h Luk.1.d.

i Esa.8.a. Math.1.c.

8. And Marie beleeued the Woord of ỹ Lorde: and became with-childe by the holie Gost. And [k] reioyced her in God, her Saluation.

k Luk.1.c.

9. Con-

9. CONsider; yee Beloued; how that ther is shewed vnto vs and geeuen vs to vnderstand, through ỹ Speaches of the Angell Gabriel; which Hee vsed with Marie; that at thesame Time (when the Holie-gost came; through the Power of the Most-highest; [l] vpon the Virgin Marie, and procreated the true Seede of Promise) the Time; of the Procreating of the Seede of Abraham according to the Fleash; turned itself about: To-wit, that the holie and true Seede of Abraham, should not from thence-fourth be conceaued of the Fleash. but of the holie Gost; through the Power of the Most-highest; in the Beleef: and that thesame should euenso be borne out of the true Faith of Abraham. For the Seede out of the Faith of Abraham, and out of the pure Virgin Marie, is the true [m] Seede of Promise / to the Blessing of all Generations of the Earth. C

[l] Luk.1.d.

[m] Gen.21.b. 22.b. Rom.9.a. Gal.3.b.

10. And thus; from that time-fourth; the Genealogie of the Seede of Abraham according to the Fleash, ceassed with the Beleeuers. For the vpright Children of the Beleef; which had their Discent out of the Seede of the Faith of Abraham and of the pure Virgin Marie· as also from the holie Gost; were knowen [n] to be the true Seede of Abraham, because thesame Seede, was the Seede of the Promise of God the Father: and was likewise in his Minde according to the Spirit, the Likenes of God his Father: also Spirit and spirituall, of ỹ godlie Nature & Beeing. and; according to ỹ Will of God; wholly minded with God.

[n] Rom.9.a.

D 11. AT thesame tyme, when Augustus ſ the Emperour of Rome ſ raigned / and had made a stedfast Peace in all Landes, wher-ouer hee
o Luk.2.a. ruled / ° So caused hee a Commaundement to go-fourth from him / that all the Worlde should be taxed / euerypone in his owne Citie.

12. In which time Ioseph and Marie, iourned also vnto the Citie of Dauid ſ named Beth-lehem; that they mought be taxed theare / seeing that they were of thesame Citie of Dauid. And euen-theare
p Mich.5.a. Luk.2.a. ſ in Beth-lehem; ᵖ Marie brought-fourth her first Sonne.

13. [Augustus signifieth vnto vs, a great Estimation or Respecting of the Thing that is glorious, holie, and increasing: Beth-lehem, an Howse of Bread.]

14. AT thesame time, when Marie had brought-fourth her first Sonne in Beth-
q Luk.2.b. lehem, an Angell ᵠ appeered vnto the Sheepheardes, in the Field / which published vnto them, all what was chaunced at Beth-lehem, to a great Joye, that should com vnto all People. And Hee saide: This-daye is borne vnto you, the Preseruer / which is Christ ſ Lorde, in ſ Citie of Dauid.

15. Christus, is a Greeke Woord / and is called in Hebrewe, Messias, and signifieth vnto vs, Annoynted / or the Oyle of the holie Gost: wherin the perfect Godhead dwelleth and resteth. And Hee
r Luk.2.c. was circumcised ʳ the eight Daye / and named, IESVS [that is, Sauiour] like as the Angell Gabriel had saide it before.

16. And

16. And this Childe Ieſus, boꝛne of the Seede of Dauid after the Fleaſh, grewe oꝛ increaſed/ and became [s] ſtrong in the Spirit/ and full of all Wiſdom: Foꝛ the Mercie of God was in Him. [s] Luk.2.e.

17. O H; alas; how great Contention / and vnpꝛofitable Diſputations hath ther ben, concerning the Conception of Ieſus, in the Wombe of Marie. and touching his Birth! But if they all; which contended heere-about; had knowen the Power of God: and that alſo the Myſterie of the Minde and Woꝛkes of God, had [t] ben geeuen them to vnderſtand / ſo ſhould they then verelie, not haue contended ther-about · nether-yet many of them ſo groſelie ouerreached them/ in their Judgment, which they haue witneſſed & iudged, of the Conception and Birth of Ieſus, oꝛ of his Incarnation. [t] Math.13.b. Iohn.16.d.

18. Foꝛ which cauſe/ to-thende that all Vnderſtandinges mought be ſatiſfied · and much Contention ended/ wee haue; out of the Light of the heauenlie Trueth; nakedlie declared; accoꝛding to the Trueth; the Conception of Ieſus, with his Birth/ as alſo many ſecreat Woꝛkes of God. Hee that hath Eares to heare, [v] let him heare: and to whom Wiſdom is geeuen, let him compꝛehend Vnderſtanding. [v] Luk.8.a. Apo.2.b.3.c.

19. What wee had heere moꝛe to ſaye, of the Conception of Ieſu · of the Name, Ieſus Chriſt · of his Birth · and of the eight Day, is declared in the Glaſſe of Righteouſnes / and in moꝛe other Teſtimonies of our Wꝛitinges.

A Joyfull Message

The XIX. Chapiter.

A NOw when the Time was fulfilled, that God wolde, accoꝛding to his Pꝛoꝛmises; accomplish his Woꝛke/ to a good Ending oꝛ Fulfilling of all the Seruices of the Images/ Figures/ and Pꝛopheates (which Seruices haue all their Ministration [a] till vnto Iohn, the Baptist/ which is the true Minister and Foꝛegoer, [b] beꝛoꝛe the true Light oꝛ Face of God/ that cometh after Iohn oꝛ his Seruice, with the holie Goꝛst) So hath Iohn, [c] thꝛough the Commaundement of God; had the Foꝛe-going, in his Seruice oꝛ Office/ to the true Godseruice in the Spirit/ and, in all the Coꝛstes of Iordan; pꝛeached and taught the Baptisme of Repentaunce, to [d] the Foꝛgeeuenes of Sinnes/to-thend that hee mought eueꝛso, in his Seruice (accoꝛding to the Woꝛd of the Loꝛde, [e] spoken beꝛoꝛe by the Pꝛopheates) bꝛing all thinges againe into their right State oꝛ Oꝛdinaunce.

a Math.11.b. Luk.16.b.
b Mal.4.b. Luk.1.b.h.
c Luk.3.a.
d Math.3.a. Mark.1.a. Luk.3.a. Iohn.1.c.
e Esa.40.a. Mal.3.a. 4.b

2. At that time, the People, which feaꝛed God; weꝛe infoꝛmed and taught with otheꝛ Seruices/ that weꝛe of gꝛeateꝛ Foꝛce, then the Seruices of the Images and Figures.

B 3. Thus hath Iohn begonne his Office: published the Kingdom of the God of Heauens [f] to be at-hande: and baptised the People in Iordan, with the Water of Repentaunce.

f Math.3.a.

4. Iesus came also vnto Iordan, foꝛ to be baptised of Iohn, [g] that all Righteousnes mought be ful-

g Math.3.b. Luk.3.c.

fulfilled through Iohn and Iesus, which also is called Christ.

5. CONsider and respect-well now in Vnderstanding; yee Deerlie-beloued; how Iohn hath ministred the Office of his Baptisme: Not that-men should runne-fourth with an Handfull of Water, and so perswade themselues/ when they haue the elementish Water, that it is ther-with enough, for to be a Christian.

6. O no: The Baptisme of Iohn is not in such-sort: but hee baptised them that confessed their Sinnes/ and where the Water of Repentaunce flowed; inwardlie; in the Heart.

7. Beholde/ euen-thus [namelie/ in the Confessing of the Sinnes] hath Iohn [h] baptised the People; with the Water of Repentaunce; in Iordan [which signifieth vnto vs, a Riuer of Judgment.] h Math.3.a. Luk.3.a.

8. For vnto such, where the Water of Repentaunce flowed inwardlie in the Heart, came the Mercie or Grace of the Lorde: and they were baptised or washed with thesame Water of Repentaunce, in the Riuer of Judgment, to the Knowledge of the Saluation/and to the Forgeeuing and Purging of their Sinnes. C

9. And euenso after-that, came Messias or Christus [that is, Annoynted] vnto them, to the Safe-making of their Soules: wher-through they were [i] baptised with the liuing Waters of the Holie-gost/ to the Reedifying of the Tabernacle of the liuing God [namelie/ the Generation of Man- i Math.3.b. Luk.3.b. Iohn.1.c. Act.2.d.

Mankinde] wherin God himself: with his Glo-
k Leui. 26.b. rie; wolde: to a Light of Men; [k] dwell, liue, and
Iohn.14.c. walke, as an holie and true God / and euerlasting
2.Cor. 6.b. Life.
Apo.21.a.

l Luk.1.g. 10. Wherthrough the Man becometh [l] rightlie releassed, from the Hande of all his Enemies · and the Consummation or Perfection erected by him: Wherof God hath: from the Beginning; spoken, through the Mouth of all his holie Propheates / till vnto the Daye or Light of Iohn.

11. Beholde / were the Man once baptised in such-wise / so mought hee then verelie, well bost him to be a Christian. but not otherwise. For whosoeuer is not: in his Minde and Spirit; one Spirit
☞ with Christ, hee [m] belongeth not vnto Him.
m Rom.8.a.

D 12. Oh: alas; how great Contention and Disputatiō hath ther ben among many, touching the Baptisme. The One wolde haue the Baptisme, thus / the Other, so. But whylst that
n Iohn.9.11.b it was yeat [n] Night with them / so hath noman ben able, before this Daye of Loue: which is the true Light and the Glorie of God himself; to vnderstand nor distinct, the Baptisme of Iohn, nor the Baptisme of Christ.

13. What wee had heere more to saye, of Iohn · of his Baptisme · and of the Baptisme of Christ, is declared in the Glasse of Righteousnes.

The XX. Chapiter.

Now

NOw when Iohn had ; in baptising; A
made himself manifest / so hath Christ ; after the Baptisme of Iohn; made himself also manifest. and [a] preached and taught, a Math.4.c. Mark.1.b.
the Kingdom of the God of Heauens. But Hee taught, as [b] one that ; in his Doctrine; was b Math.7.c. Luk.4.d.
mightier then the Scripture-learned, after the Lawe of Moses.

2. For ỳ People were taught ; through Christ; with other Tounges / and through an other Spirit. For ther was preached and taught, [c] Peace / and Peace, aboundantlie. c Esa.32.a.c. 42.a.57.60.

3. Wherthrough the Mysterie of the Trueth of God ; wheron Moses, in the Lawe / the Scripture / and the Propheates, did witnes; was vncouered or made-manifest: [d] And it was with many, great Offence / to a Fall: and with many, great Ioye / to a Restoring, in Israel. d Luk.2.d.

4. But whilst now that the Word of Iesus, had more Efficatie and Cleernes / then the Seruices of the Leuites and Priestes / according to the Ordinaunce of Aaron, [e] So haue many People and deuout Men, geeuen-eare vnto thesame Iesus, and beleeued in Him. And euenso obtained Iesus Christ many Disciples / which followed Him, in his Word and Doctrine. Yet were-ther many of those-same his Disciples, which [f] fel-away againe from Him / and turned them from Him and his Doctrine. e Math.4.c. Mark.3.a. Luk.4.6. Iohn.1.c. 6.f f Iohn.6.g.

5. In which time, ther were also many that B
hoped, that the [g] Kingdom of Israel should haue g Luk.2.d. Act.1.a.
ben

ben reſtoꝛed / accoꝛding to the Pꝛomiſes of the Pꝛopheates.

6. Likewiſe ther were many / that were offended at his Woꝛd and Doctrine: but cheefliest, [h] the Scripture-learned / which were the Experteſt oꝛ Learnedst in the Scripture / and ſeemed to be the Holyeſt. Many of theſe, could not away with him.

h Math. 12.a. 15.a.21.22.23 a.b.c. Iohn. 6.d.7. 8.9.10.11.

7. And although they were daylie conuerſant with Him / and heard his Woꝛd, which was the Woꝛd of God his Father itſelf / as alſo [i] ſawe his wonderfull Signes, which Hee did / Yet beleeued they not: but were ſomuch-the-moꝛe diſpleaſed with Him.

i Math.11.c. Iohn.8.c. 10 d.15.c.

8. Heer-out wee may euidentlie vnderſtand / yee Deerly-beloued; that the Wiſdom / the holie Vnderſtanding / noꝛ the Holynes which God [k] regardeth / cometh not vnto the Diſciples in the Scripture-learnednes / noꝛ in the Knowledge: but vnto the Diſciples in the Obedience of the Requiring of the Woꝛd / as alſo of the Light of Life and of the godlie Trueth / wheruynto our vpꝛight Seruice of Loue · together with the Scripture and the Ceremonies / which are adminiſtred out of the true Light of our moſtholie Seruice of Loue; do point & leade.

k 1. Cor. 1.2.b

☞

C 9. Whilſt now that Ieſus Chriſt himſelf, is the verytrue Holynes and the [l] vpꝛight Subſtaunce of God his Father / wheron wee witnes; / ſo gaue Hee alſo in times-paſt like as preſentlie, in his Seruice, ſuch a Cleernes from him / wherwith He ſufficientlie witneſſed and manifeſted who [m] Hee was.

l Heb.1.a. Math.17.a.

m Iohn.1.a.6 c.8.b.14.c.

10. But

10. But for-as-much as that the Childzen of Men, were vtterlie [n] estraunged from the Substaunce of the Beeing of God; euen-like as now also in this pzesent Daye, ther are many estraunged therfrom; / so haue they not knowen Him, accozding to his godlie Beeing; like-as Hee is a Christ of God; much-lesse vnderstood his Woozd, which is the [o] Spirit and Life of his Father.

11. Although Hee spake oz witnessed; befoze the Eares of Men; of the New-birth [p] oz Renewing in the Spirit/of the Turning-about [q] and to becom as Childzen/ of the [r] Kingdom of the God of Heauens/ of the Bzead [s] that cometh from Heauen/ of the [t] Light of the Woozlde / of [v] the Waye / the Trueth/ and of the [x] Resurrection and the Life; all which Hee himself is; / Yet was it all couered bezoze their Eyes; with the Fleash of Christ, whereat many Scripture-learned tooke-offence; and secreat befoze the Eares of their Vnderstanding: yea, and it remained also all [y] couered oz secreat befoze his Disciples (although they were not offended at his Fleash & Woozd) vntill that Christ had fulfilled [z] oz accomplished with them; thzough his [a] Death of the Crosse; his Passe-ouer/ and the true Oblation and Godseruice, in the Holie of the true Tabernacle/ and that they had imitated Him therin/and that Christ after ỹ Spirit, repleanished them; out of his heauenlie Beeing; with his [b] holie Gost: and euenso declared himself vnto them, accozding to the spirituall Fourme of his heauenlie Beeing.

n Eph. 2.4.b.
o Iohn.6.g.
p Iohn.3.a. Rom.12.a. Eph.4.c.
q Math. 18.a.
r Math.13.b.
s Iohn.6.e.
t Iohn.1. a.8. b.9.a.12.d.
v Iohn. 14.a.
x Iohn.11.c.
y Luk.9.18.d
z Heb. 9.b.c.
a Rom.6.a. Phil.2.a. 1. Pet.2. 4.a.
b Act.2.a.

12. Be-

c 2. Cor. 3. b. d Heb. 10. c.

12. BEholde/ vntill that time, remained c the Vayle; which is the d Fleash of Christ; before the Most-holie / so that they could not beholde with the Eyes of their Inwardnes, the most-pure Bewtie of ꝯ heauenlie Beeing [namelie/ the naked Cleernes of the Most-holie of the true Tabernacle of God] nor the perfect Louelynes of the euerlasting Life of Iesu Christ, nor-pet vnderstand thesame accorading to the heauenlie Trueth.

e Iohn. 6. g.

D 13. For although Christ after the Fleash, witnessed much vnto them of e Spirit and Life / pēt was notwithstanding their Heart (so long as Christ after the Spirit was not declared vnto them) captiued with the Loue of Christ after the Fleash: and they vnderstood all thinges for the most-part, accorading to an outward Fourme or Obseruation.

14. If now the right Disciples of Christ, vnderstoode not the spirituall and heauenlie Trueth of Christ, before their Passe-ouer with Christ into the seconde Birth / how much-lesse then vnderstood They the Trueth of Christ which were offended at his Fleash · and at his Woord and Doctrine/ which also turned them awaye from Him / and wolde not be his Disciples. For verelie: All they that were offended at his Fleash · and at his Doctrine and Woorkes/ and humbled not themselues obedientlie vnder his Doctrine / nor pet assembled them vnto Him, vnderstoode nothing at-all of the spirituall & heauenlie Testimonies of Iesu Christ, nor of the Kingdom of the God of Heauens: and

pet

yet much-lesse of the Saluation of Men: euen-like as also yeat in this yzesent time, all vnregenerated Men (which shew-fourth no vyzight Fruites of Repentaunce/ noz becom incozpozated into Christ after the Fleash, with his like Death · noz-yet baptised in his Death/ foz to becom renewed in the second Birth from the Death of Christ; through the holie Spirit of Iesu Christ; in their Spirit and Minde) vnderstand not any-thing at-all therof/ nether-yet of the spirituall and heauenlie Testimonies of the holy Spirit of the Loue of Iesu Christ: noz-yet likewise of all that, which the Scripture speaketh of Christ · of the Comming of his Glozie · and of his Judgment ouer the Liuing and Dead. And foz-that-cause, ther are also now in the last time so Many, which take-offence at the Appeering of the Comming of Iesu Christ, oz of ẏ Sonne of Man · and at the Ministration of the Woozd and Doctrine of Iesu Christ after the Fleash. as also contemne the Requiring of the Obedience of his Seruice of Loue/ and turne them away therfrom.

The XXI. Chapiter.

FOz-as-much now as that in times- A
past, the Cleernes of Christ through the holie Gost, was yeat vnknowen vnto the vyzight and faithfull Disciples of Iesu Christ, whilst that they knew Him not otherwise but after the Fleash [namelie/ how oz in what

godlie and heauenlie Cleernes, that Iesus Christ is the [a] onlye-begotten Sonne of the Most-highest: the [b] verylike Beeing or Substaunce of God his Father: the [c] Waye / the Trueth / and the Life: the [d] Light of the Worlde: the [e] Doore of ỹ Sheepe: the [f] right Vyne: the [g] liuing Bread of Heauen: the [h] Resurrection from the Death: and the [i] new heauenlie Man] So was it therfore needfull, that Christ should keepe the Passcha ether Passe-ouer with them: which is called in Hebrew, [k] Phase [the which signifieth the true Passe-ouer / which the right Disciples and Beleeuers of Iesu Christ, do passe or go thorowe, in the Following of Christ after the Fleash: and it is the true Oblation or Godseruice in the Holie, to the Remission and Purging of Sinnes.] Which Phase; as in a Figure of the Verytrue; had ben obserued by the Iewes, in his figuratiue Seruice / euen vntill the same time.

a Math.1.c. Luk.1.c.
b Col.1 b. Heb.1.a.
c Iohn.14.a.
d Iohn.8.12.
e Iohn.10.a.
f Iohn.15.a.
g Iohn.6.d.e.
h Iohn.11.c.
i Iohn.3.b.
k Ezech.45.e

2. For-that-cause the Lorde Iesus caused the same to be prepared-him / for to keepe the Passe-ouer or Passcha; with his Disciples; in the true Beeing. and [l] tolde them before, of his Suffering & Passe-ouer. and that they must also doo the lyke / if they wolde com to his Cleernes; in the heauenlie Beeing; with his Father.

l Math.26.c. Mark.14.c. Luk.22.b. Iohn.13.16.b

B 3. Therfore Hee gaue them to vnderstand / in what-maner his Passe-ouer should be / to-wit, that Hee [namelie / Christ after the Fleash] [m] should be slaine. and euenso fulfill, perfourme, or accomplish; according to the true Beeing; the true Godseruice

m Math.16.c. 17.c. 20.b. Mark.8.d. 9.d.10.d.

seruice: with the Guift or Offering of his Fleash; in the Holie [namelie/ on the true Altar of the holie Offering: which is his Crosse/ wheron Hee dyed in the Beleef] wherof the Seruices: after the maner of the Ieuiticall Priestes-office, out of Aaron; in the Holie, were Figures/and became euenso fulfilled in the Passe-ouer of Iesu Christ.

4. Heerwith Christ shewed vnto his Disciples, how or in what maner his Fleash must be offered and geeuen-ouer, to a Life of Men. and [n] that they all euenso, which: in the Beleef of the Safemaking from their Sinnes; ate his Fleash / and followed-after Him euen into the [o] second Birth / should haue the [p] Life in Fulnes/in all godlie Cleernes, according to the Spirit.

n Iohn.6.e.f.

o Math.19.d. Iohn.3.a. Rom.6.a.

p Iohn.10.b.

5. NOw when Hee had set-fourth all this before them [namelie / that the Father wolde glorifie his Sonne Christ, [q] with thesame Cleernes which Hee had with the Father, er-euer the Foundation of ȳ World was laide: and that they should also [r] drinke the Cupp of his Passe-ouer with Him] So began Hee then his Passe-ouer with them. and gaue them [s] the Bread [the which came from Heauē/ and was his true Fleash/ out of the Seede of Dauid] to eate: and gaue them likewise after-that to drinke, out of the Cupp [which is his Passion] his true Bloud [which is his holie Life of the new Testament.]

C

q Iohn.13.d. 14.a.17.a.

r Math.20.c.

s Math. 26.c. Mark.14.c. Luk.22.b.

6. Thus they haue eatē his Fleash/ and drunke his Bloud: which was geeuen-ouer for Many; to a [t] Memoriall, in what-sort the Death and

t Luk.22.b.

Suffering : or the Passe-ouer; of the Lorde Iesu Christ, is / till vnto his Renewing of the Life / to thentent that they all which beleeued in Him, should followe-after Him ther-in / and haue the Life of his godlie Being, in Fulnes. and that their Ioye mought be perfect.

D 7. BEholde: This is the true Passcha / or Supper of the Lorde Iesu Christ, which Hee will that wee all : like-as his Disciples, haue kept thesame with Iesus Christ after the Fleash; shall also keepe in such-wise with Him after the Fleash · eate his Fleash · drinke of his Bloud · and go-thorowe his Passe-ouer with Him.

8. For euen-so kept the Disciples of Christ, the Passcha with Christ, or the Supper of his Passe-ouer: namelie / that Christ after the Fleash : although Hee had geeuen them his Bodie to eate · and his Bloud to drinke; suffered among them / the v Death of the Crosse / and was buryed: and they knew not of his Declaring after the Spirit / vntill that Hee was made-aliue againe, by his Father / and appeered vnto them, in godlie Cleernes.

v Math. 27.f. Mark.15.e. Luk.23.e. Iohn.19.d.

9. Euen-thus is Christ : in his Passe-ouer; gon-before his Disciples and Beleeuers / to-thend that they all should also in such-sort : with his Bodie and Bloud which they had eaten or taken into them; x followe-after Him, in thesame Passe-ouer / remember y and confesse his Passion / Sufferinge or Death · and becom euenso implanted with like Death into Him / ether z baptised in his Death / vntill that they with the Bodie and Bloud of Christ

x 1.Pet.2.4.a. y Luk.22.b. 1.Cor.11.c. z Rom.6.a. Gal.3.c.

Christ; which they had taken into them; were passed or gon thorowe thesame Passe-ouer/ till vnto the second Birth [a] of/ y Making-aliue with Christ, in godlie Cleernes according to the Spirit. [a] Iohn.3.a. Rom. 6.8.b.

10. Beholde/ This is the right Passe-ouer with Christ, or the right Supper which the vpright Beleeuers and Disciples of Christ, keepe with Christ: to-wit, that they depart euenso with Christ, [b] out of the Fleash into the Spirit/ and out of the Death or Mortalitie, [c] into the eternall Life of euerlasting Immortalitie/ wherthrough [d] the Sinne and all Destruction becometh vanquished. E [b] Iohn.16.a. [c] 4.Esd.2.c.d 7.b.c. [d] Ozeę. 13.b. 1.Cor.15.f.

11. What wee had heere more to saye, of the Doctrine of Christ · of his Disciples · and of what-sort they are, is declared in the Glasse of Rightcousnes.

The XXII. Chapiter.

NOw when Iesus Christ, was found A faithfull, in the Death of his Crosse/ till vnto his Burpall; to a true Passe-ouer, out of the Fleash/ into the Making-aliue, according to the Spirit; / and was also through the Power of God his Father, rapsed-vpp from the Death / and made-aliue againe: and that Hee had [a] shewed himself; in his Making-aliue; vnto his Disciples / for that they should stedfastlie beleeue/ So was Hee then wholly [b] taken-vpp from the Eyes of their Fleash / and Hee set himself according to the Spirit, at the Right-hand of God [a] Math. 28.a. Mark.16.a. Luk.24.d.e. Iohn. 20.b.c 21.a.b.c. [b] Act.1.b.

his Father, in the heauenlie Beeing: and entred euenso, as the true High-priest (when-as the Seruice had perfectlie ended his course; according to the
c Heb.9. b.c. 10.a.b. true Beeing; in the [c] Holie) into the Most-holie.

2. His Disciples therfore were mindfull of all this/ and what Hee had saide vnto them: and re-
d Act.1.b. mained [d] with-in Ierusalem, wayting concordablie; with Supplication and Prayer; for the Promises of the Father/ vntill that Christ after the Spi-
e Act.2.a. rit, [e] appeered vnto them out of the heauenlie Beeing [f] the Most-holie] in the Holie, in spirituall and heauenlie Powers/ like-as Hee; after the Spirit/ and according to the Trueth of the heauenlie Godhead; is an euerlasting and true Christ of God.

B 3. BVt when-as now the Time was com-about/ that Christ declared his Glorie/ and the Office of his High-priesthod; according to
f Heb.9.b. the Spirit; vnto his Disciples/ so [f] sprinckled Hee by them, the Holie of the true Tabernacle of God his Father, with his Bloud; which is the true Testament; to an euerlasting Remission of the Sinnes of his People (euenlike as the former described Paterne, doth also; in the figuratiue Seruices; shew-fourth thesame vnto vs). And This
g Act.2.a. is his holie Spirit/ that Hee [g] powred-fourth vpon his Disciples/ to an euerlasting stedfast Ierusalem
h Apo.21.a. [h] descending from Heauen; which is not prepared of Men · but of God himself.

4. Beholde: These Disciples of Christ (in-as-
i Rom.6.a. Phil.3.b. 1.Pet.2.4.a. much as that they had followed Christ, [i] in the Death of his Crosse/ and were; in ỹ second Birth/

or

52 in the Renewing of their Minde; filled with the Holie-goſt) haue thus rightlie [k] vnderſtoode the Trueth of Chriſt. and rightlie knowen Chriſt; like-as Hee is a true Chriſt of God; in the Spirit/ and accoꝛding to the Spirit.

k Iohn.8.d. 17.a.

5. But when-as now Chriſt; with his holie Spirit/and with full Cleernes of God his Father; had gotten a liuing Shape, in his Diſciples / then publiſhed they theſame Wonderfull-woꝛkes of God; which they had ſeen and heard/ and which were becom knowen vnto them, thꝛough the Powers of the holie Goſt; in Ieruſalem. [l] and witneſſed, that theſame ſhould alſo com euen-ſo to-paſſe in the laſt Dayes.

l Act.2.3.4. &c.

6. COnſider; yee Deerly-beloued; how that C the Diſciples of Chriſt; which were daylie conuerſant with Chriſt after the Fleaſh/which alſo heard his Woꝛd / and with whom Chriſt ſpake much of the Myſterie of the Kingdom of God/ and of his Cleernes which Hee had with his Father; could not vnderſtand the naked Cleernes of God/ noꝛ Chriſt, in his true Beeing; like-as Hee is a true [m] Light/and the [n] verylike Subſtaunce of God his Father; noꝛ-yet; by any-maner Meanes of their Knowledg; [o] compꝛehend, beholde, noꝛ inherit any Bewtie of the heauenlie Goods: and how that it all remained couered beſoꝛe them / vntill that they had kept the Paſſe-ouer with Chriſt (namelie / in his Death/ Buryall/ and Reſurreection/ vntill that Hee aſcended from them into Heauen). and that Chriſt had made-manifeſt himſelf

m Iohn.1.a. 8.b.12.d.e.
n Col.1.b. Heb.1.a.
o Eſa.64.b. 1.Cor.2.b.

; in Glorie; vnto them ; in a spirituall Cleernes; out of Heauen ; from the Right-hand of God his
f Act.2.a. Father; with the f Powring-fourth of his holie Gost aboundantlie.

The XXIII. Chapiter.

A BEholde/ In thesame Daye of the Powring-fourth of the holie Spirit of Christ (which was shead-fourth into them ; as a Floudde of liuing Waters;
a Act.2.a. out a of the heauenlie Powers) they rightlie knewe, Christ in the Spirit/ euen-as Hee after the Spirit, is a true Christ of God: and vnderstoode his Seruices and Ceremonies, according to ẏ Trueth: and they had euenso ; through thesame Spirit;
b 1.Iohn. 1.a. their b fellowship, with God the Father / and the Lorde Iesus Christ, in the heauenlie Beeing: wherout they brought-fourth and published, the Counsell/ Minde/ and Will of God/and the Treasures of the spirituall and heauenlie Goods / to the Saluation and Ioye of all Men / and to the Inhe-
c Iohn.17.c. Act.4.b. riting of those-same/ vnto them, which c beleeued in Christ, and helde the Passe-ouer or Supper, rightlie with Him. For otherwise it could not com-to-passe.
d Math.11.c. 2. Therfore noman knoweth Christ, nor d the Father/ nor-yet the vpright Seruices or Ceremonies of Christ, for to minister those-same according to the Trueth / but such as are euenso e renew-
e Iohn.3.a. Rom 8.12.a. Ephe.4.c. ed or borne-againe through Christ (as wee haue declar-

declared) in their Spirit and Minde: nether-pet doth it becom any other, to set-fourth any Seruices or Ceremonies of Christ, nor to ordaine Any, vnto Priestes or Ministers of the Woord/ nor to preach ether publish the Euangelie, but Such/ or They that are [f] sent of Christ himself: For otherwise, it is all false. [f] Rom.10.b.

3. [Ceremonies, signifie vnto vs, Seruices/ which haue Mysteries or Secreates in them. Euangelie, signifieth vnto vs, A ioyfull Message/ which is published: through [g] the Power of God/ and Operation of the holie Gost; out of the heauenlie Trueth.] [g] Luk.1.b. Rom.1.b.

4. HEer-out haue wee a great Mysterie to B consider-of. and also to note, how that many false Christians: or such as falslie make their bost of Christ; are risen-vpp before this [h] Daye of Christ, or haue set them against thesame: and how that Many: through the Knowledg which they haue taken-on vnto them, out of the Letter of the Scripture; buspe them, to set-fourth the Knowledge of Christ and his Ceremonies/ which are not sent of Christ, but are yeat vtterlie estraunged from Him. much-lesse then, haue kept the Passcha or Passe-ouer of his Supper/ like as the Disciples of Christ, helde thesame with Christ. [h] Iohn.10.a.

5. For I saye vnto you trulie/ whilst that the Disciples of Christ: which had their conuersation in tymes-past, with Christ after the Fleash/ and spake mouth-to-mouth with Him; haue not in their Knowledge, vnderstood nor inherited the Cleernes

i Math.13.b. of Christ (although the [i] Mysterie of the Kingdom of God, was brought and geeuen vnto them to vnderstand) nether-yet could vnderstand nor inherit thesame, before that the fiftith Daye; after the Passe-ouer of Christ; was fulfilled / that the Heauen was opened before them / and that the Ho-
k Act.2.a. lie-gost was [k] shead-fourth vpon them / So shall not likewise presentlie (which thing I testifie vnto you for certaine) the Scripture-learned / nor-yet any Conceited-disciples of Christ (which haue not kept or passed-thorowe with Christ after ȳ Fleash,
l Rom. 6.a.3. a.b. the Passe-ouer from [l] Death, into Life / and from Fleash, into Spirit · nor in ȳ Following of Christ, attained; through the Powers of the Holie-gost;
m Iohn.5.e. vnto the [m] Cleernes of Christ) vnderstand the
n Math.11.c. Cleernes [n] of the Woord of Christ, out of the
2. Cor.1.2.b. Knowledge of the Letter of the Scripture · nor out of the Imagination of their Knowledge touching the spirituall and heauenlie Thinges / much-lesse receaue or inherit his godlie Beeing of Loue: nether-yet also set-fourth, teach, or minister his Ceremonies and Seruices, according to the Trueth / nor publish the true Euangelie of Christ, out of the Light of Life.

C 6. For-as-much then as that the Scripture-learned / and the Wise of ȳ Worlde: which in times-past beleeued not the Woorde of Christ; nether-yet they all which turned them away from the Doctrine of Christ and from his Ministers / and made-vpp themselues ther-against, haue neuer
o 1.Cor.1.b. known the Verytrue of the heauenlie · Trueth

of

of Christ · noꝛ attained-vnto oꝛ gotten ; without the Passe-ouer with Christ ; the [p] Cleernes of his holie Spirit/ So geeue I you then ; yee goodwilling Heartes ; to consider and iudge , what Testimonies of the Trueth that the Scripture-learned and the Wise of the Woꝛlde can pꝛesentlie geeue-fourth , which beleeue not the Loue of Christ . but resist thesame with their disobedient Knowledg : and what Counsell they can holde and decree / and after what Righteousnes they can go-fourth/ which concoꝛdablie agreeth with the Counsell of God · with ẏ true Righteousnes and singleminded Doctrine of Iesu Christ · with his true Seruices and Ceremonies · and with the godlie Wisdom and the Requiring of the Loue of Iesu Christ. seeing that thesame is all vnpossible , foꝛ them to doo.

[p] Iohn.5.e.

7. Foꝛ if they turne them not about to ẏ childish Singlemindednes : noꝛ com euenso ; with humble Heartes ; vnto [q] this Stoole of Gꝛace, wheroꝛ wee witnes/ noꝛ to the Obedience of the Requiring of thesame (to-wit , that they be not assembled obedientlie ; accoꝛding to the Requiring of the Seruice of Loue ; vnto [r] the Communialtie of the Loue of Iesu Christ: but turne them awap from thesame/ and harden their Heartes ther-against) So shall they not vnderstand the Trueth of Iesu Christ · noꝛ his right Seruice of Loue · noꝛ the Counsell and Will of God : noꝛ-yet obtaine ne inherit ; neyther pꝛesentlie noꝛ foꝛ euer ; the true spirituall and heauenlie Goods : but perrish in much Contention/ and in their Hardnes of Heart and vncleane Consciences.

[q] Heb.5.a.

[r] Iohn.10.b.

a 2. Theſſ. 1. b. ſcienees. be eſtraunged from the a Face of Chriſt.
t Iohn. 8. c. dye t in their Sinnes. and be v condemned with the
v Math. 25. d. Vngodlie; which will not beleeue noꝛ obey Gods Trueth / noꝛ-yet the Loue of Chriſt; in the Fire of Hell / and be conſtrayned to beare the Curſſe of the Vngodlie: alſo bide ſeperated from the Cleernes of the vpꝛight and verteous Beeing of God and Chriſt: and not beholde the amiable Face of God, in Righteouſnes.

D 8. LEt euerypone take it effectuallie to heart. Foꝛ it ſhall all in his time, com-to-paſſe and be found euen-ſo: Whether it be Now beleeued, oꝛ no.

9. Foꝛ I ſaye vnto pou verelie: The Sunne of thiſſame Dayꝛ, ſhall not go-downe/ oꝛ leaue-of to ſhyne, beſoꝛe all this com-to-paſſe/ and that the Woꝛlde be iudged; thꝛough the Iudgment of
x Pſal. 96. b. 98. b. Act. 17. d. Chriſt; x with Righteouſnes / accoꝛding to the Scripture.

The XXIIII. Chapiter.

AND when the Holie of the true Tabernacle/ with his Seruices; accoꝛding to the true Beeing; was heere-to-foꝛe; as is aboue ſayde; buylded among the Diſciples of Chriſt and erected in his Declaring and Righteouſnes: and that the Seruices of theſame Holie [namelie / the Treſpaſſe-offering / Sinne-offering/and Death-offering] were all likewiſe fulfilled with them/ So became then alſo with the

the Disciples of Christ, the Vayle; that was be-
fore the Most-holie; [a] remoued from the Most- [a] 2. Cor. 3. b. 4. a.
holie · and the [b] Middle-wall; which was betwixt [b] Esa. 59. a.
them and God; taken-away: and euenso, in the Eph. 2. b.
true Righteousnes/became ẏ Cleernes and Frind- Col. 2. b.
lines of the vncouered Face of God and Christ,
made-manifest among them · and the Fulnes of
the spirituall and heauenlie Goods, brought vnto
them.

2. For euenso out of the heauenlie Cleernes,
ther was; in the vpright Beeing of Christ; vnco-
uered among them, the Mercie-seate of the true
Tabernacle of God [c] in the Most-holie. namelie/ [c] Act. 2. a.
in the heauenlie Beeing: wherin God wolde; tho- Heb. 9. 10. b.
rough his Christ; gather-together his Holyons
(so many as followed-after Christ, in the Holie/
and heald the Passe-ouer or Passcha with Him/
like as his Disciples had; in the Eating of his
Fleash/ and Drinking of his Bloud; holden or
gon-thorowe thesame with Him) for to make-ma-
nifest now likewise at the Verplast [namelie/ in
this last Time] with vs Littelons and God-his
Elect, thatsame Most-holie of the true Tabernacle
of God/ with the Glorie of Christ and his Ho-
lyons; as the Most-perfect; to an [d] euerlasting [d] Esa. 32. e.
Rest and Peace for his Holyons, vpon the Earth/ Sap. 3. a.
and to bring vnto vs; in full Cleernes; the * Com- * *Supra. 1. b. 5.*
munion of his Loue/ To-thende that now euenso
at the Verplast [namelie/ now in this Daye of
the Loue of God the Father/wherin God declareth [e] Math. 13. b.
and bringeth vnto vs, his holie Goods · and spi- 2. Cor. 4. a.
Col. 2. a.
rituall

rituall Riches] his true Tabernacle should: in
f Iohn.14.c. all Perfection; be euerlastinglie vpon Earth/ f to a
Apo.21.a. Dwelling/ Honour/ and Glorie, for Him: the
supreame God/ and to an euerlasting Blessing/
g Esa.35.c.51. Ioye/ g and Saluation, for all Men: which as-
b.60.b. semble them ther-vnto; according to the Promises.
For so it hath pleased God/ to-thende that his
Will and the Iudgement of his Righteousnes,
h Esa.42.a. mought be h don & executed on Earth/as in Heauen.
Ier.9.c.23.a. 3. Beholde/ In such-wise is God i glorified,
33.b. in his Holyons * & Christ wonderfull in his Be-
Math.6.b. 2.Tess.1.b. leeuers. Let euerypne haue a good regarde heer-on.

B 4. IN all these wonderfull Workes of God/
and also in the Images & Figures/which
are figured-fourth vnto vs in the Scripture, wee
can well marke and vnderstand: yee Deerlie-be-
loued; how that the Tabernacle of God and his
k Exod.30.b. Seruice, was k prepared: by Moses and Aaron;
Leui.16.d. Heb.7.9.b. in Images/ Figures/ and Shadowes/ and how
that ỹ vnilluminated People haue ben serued ther-
withall, till vnto Christ, the true Light of Life.
And also how that Gods Elect and illuminated
Holyons: which are obedientlie gon-thorowe the
Passe-ouer of Christ, with Christ after ỹ Fleash/
and euenso being departed out of the Imagelike *
and out of the Fulfilling of his Requiring, are
entred into the true Beeing of Christ; are serued
with the spirituall and heauenlie Goods * and with
the liuing Word of Trueth, in the vpright Bee-
ing of the Loue of Iesu Christ.

5. For-that-cause/ consider now in this Daye,

on

on the Wonderfull-woorkes of God / and how that God ; after the Departure [l] out of the Heavenship ; hath prepared the Fore-frunt of his true Tabernacle ; the which is the Feare of God ; with the Fathers of Israel ; through the Promises ; [m] in his Couenaunt of the Circumcision.

l Gen.12.a.

m Gen. 17.a. b.28.b.

6. But the Holie ; the which is the Beleef of Iesu Christ ; hath Hee prepared / [n] in the Death or Suffering of Christ, and in the Baptisme or Washing in thesame Death. namelie / with the Disciples of Christ, which were of the Beleef of Abraham · and the vpright Beleeuers of Christ, and passed-ouer with Christ, [o] out of the Fleash into the Spirit through Faith. the which is the true Passcha / that wee ought to keepe with Christ, to a Testimonie that wee beleeue vprightlie in Him.

n Math.20.b. Luk.22.b. 23.24.c.

o Rom.8.a.b

7. For the Beleef, is the true Holie / wherin Christ ; to the Vanquishing of the Sinne ; is [p] gon before vs / in the Passe-ouer of his Suffering and Death. and hath [q] prepared vs the Boldnes / for to followe-after Him therin / to a new and liuing Waye ; through the Vaile / that is through his Fleash / To thende that wee should in the true Holie (wherin Christ ; if wee enter into thesame with Him ; [r] beareth our Sinnes / & taketh them cleene-away from vs) becom [s] implanted into Christ, with the like Death of Christ. For euenso ; thorough the [t] Oblation of Christ, and his Death of the Crosse / and to followe-after Him therin / in the Holie ; wee obtaine the euerlasting Remission and Purging of the Sinnes / and [u] Making-aliue

C

p 1.Pet.2.e.

q Eph.3.b. Heb. 5.10.e.

r Esa.59.a. 1.Pet.2.c.

s Rom.6.a.

t Heb.9.b.

or

f Rom. 6.a. 8.b. 2. Cor. 4.b. Phil. 3.b. of f Resurrectiõ from the Death, in Iesu Christ, as also the eternall Life, with all Holyons & Righteous: and inherit euenso the true spirituall and heuenlie Goods, with Christ in the heauenlie Beeing.

The XXV. Chapiter.

BEholde: This Waye to the euerlasting Life and heauenlie Beeing, in the Passe-ouer of Christ (wherin Christ, with his Disciples, hath gon-before vs, g Heb. 9. 10.b in g the Holie) is now likewise in this Daye of the Comming of Christ, declared vnto vs, like as vnto the People in times-past, for that wee should now also with Christ [namelie, when wee hque b Math. 26.c. Luk. 22.b. Iohn. 6.c. receaued b into vs, the Bodie and Bloud of Iesu Christ] enter into thesame Waye, keepe his Supper or Passe-ouer with Him, like as Hee hath kept thesame with his Disciples, and euenso accomplish the true Oblatiõ or Godseruice in the Holie: namelie, to laye-off, to mortifie, and to burye, the Fleash and all what is fleashlie & wicked of Nature ether peruerse, or hath an earthlie and fleashlie or wicked e Rom. 6.a. Col. 2.b. and peruerse Minde, e in the Death of Christ, or to passe-thorowe thesame in such-sort: and to ryse a d Ezec. 37.b. Rom. 8.b. gaine from the Death, and be d made-alyue, with Christ, in the e Renewing of our Minde; in the e Rom. 12.a. Eph. 4.c. vpright spirituall Beeing of Christ, To thentent that it mought euenso now all be accomplished in f Luk. 22. 6. 24.c. vs, through Christ, whatsoeuer is f writen of Christ, and of all them that loue Him.

2. If

2. If wee now followe-after Christ in such-wise B
; accoꝛding to the Woꝛd of his Doctrine; in the
Holie/ so shall wee then certenlie in his Doctrine,
knowe [g] the Trueth of Christ. also euidentlie vn- g Iohn.8.d.
derstand/ that thesame Imitation of Christ in the
Holie, will leade oꝛ bꝛing vs to the Accomplishing
of the holie [h] Offering of Christ and his Disciples h Heb.9.b.
to the perfect Light oꝛ gloꝛious Daye of the Loue
and to the Seruice of Perfection / which is admi-
nistred with the spirituall and heauenlie Goods,
out of the Most-holie of ẏ true Tabernacle of God.
3. In which Daye of perfect Light, wee beholde
; with naked Cleernes; the Most-holie (which
God hath bꝛought now [i] in the last time; with all i Ioel.2.c.
his gloꝛious Garnishing; vnto vs Littelons and Act.2.b.
Gods Elect · erected thesame with vs · and herited
vs wonderfullie therin) in his perfect [k] Bewtie k Apo.15.a.
and Louelines. and liue euenso therin, as true 21.a.b.
Holpons of God/ and Beleeuers of Christ.
4. Foꝛ beholde: Thissame Most-holie of the
true Tabernacle of God, doth God now bꝛing vn-
to vs, with himself / with his Christ, [l] and with l Math.24.d.
all the Thowsandes of his Saincte s, in godlie 25.c.
Triumph/ to a righteous Judgment vpon Earth/ Iudç.1.b.
like-as ther is wꝛiten therof / accoꝛding to the
Pꝛomises.
5. C Onsider now ; yee Deerlie-beloued; how C
Foꝛ in what-maner, that God now in the
last time, bꝛingeth and setteth-vpp the [m] Perfec- m 1.Cor.13.b
tion of his Kingdom, with Vs Littelons and
Gods Elect: how that our Testimonie and Pub-

lishing of the ioyfull Message, is of thesame Kingdom: and in what maner, all the Seruices and Prophecies; which are gon-out from God / and added vnto his Promises; do leade heer-vnto / and rest or ceasse therin. namelie / in [n] the Renewing of the Spirit and Minde, in Iesu Christ, thorough the holie Spirit of his Loue.

n Rom.12.a. Ephe.4.c.

6. The which wee likewise; through the Arme of our Sauiour; do euenso set-fourth and expresse in Cleernes, before euerypone which heareth vs / or whom God stirreth into our Waye. namelie / that the Perfection, is no earthlie or fleashlie Thing: nor any fleashlie Dealing or Libertie. but the perfect Power of God / and the Glorie of Christ, in his Comming.

7. Which Comming of Christ, is now declared vnto vs / that wee mought through thesame, be seperated; in our Spirit; from the Death of Sinne: implanted into Christ with his like Death: and so [o] raised-vpp out of the Death of Christ: and made-aliue according to the verye Likenes of God; in [p] the Power of his holie Gost; [p] in vpright Righteousnes and Holynes / to [q] Coheires with Christ, in the Treasures of the spirituall and heauenlie Goods / To thentent that wee should euenso (not according to the Fleash or in the Vncircumcision / but according to the Spirit or in the Laying-away of the Forefkinne of the sinfull Fleash) liue and triumph in the heauenlie Beeing / with Christ and all his Saincte (which presentlie meete vs; in all Perfection of the Woorkes of God; in this Daye

o Rom.6. 8.b 1.Cor.6.b. 2.Cor.4.b.
p Ephe.4.c.
q Rom.8.b. Col.2.a.

of

of Loue, with christian [r] Triumph) euerlastinglie in all Loue/ according to the Promises. r 1.Tess.4.b. 2.Tess.1.b.

8. BEholde/ such is the perfect Kingdom of God/ and his mostholie Seruice, com vnto vs from Gods Grace: And thatsame is the Verytrue wherof wee witnes: and which wee publish; to an Euangelie of the glorious Kingdom of Christ; [s] in all the Worlde, vnder the Obedience of the Loue of Iesu Christ. D s Math.24.b. Apo.14.a.

9. For thatsame Verytrue with his perfect Bewtie/ Loue/ and Righteousnes, hath the God of Heauen; out of the Fulnes of his Grace; declared and brought vnto vs [t] and erected thesame with vs, now [t] at the last time; in the time of the last diuided Kingdom of Babel; to an [v] euerlasting peaceable Kingdom for his Holyons/ according to his Promises. t Esa.2.a. Mich.4.a. v Dan.2.

10. And the vpright Righteousnes of thesame/ and the true [x] Holie-gost, which is powred-out therin with perfect Loue/ and floweth aboundantlie therin, is the true Most-holie of the euer-lasting Being of God/ wherout our vpright Seruice of the Loue is administred/ and whervnto all Seruices and Propheties; which are gon-out from God and his Trueth; do leade/ as to the right and verytrue Perfection: and thatsame perfect Good and his mostholie Seruice of Loue, shall bide for-euer; with full Declaration of the [y] verytrue Perfection; in his Seruice/ to-thende that thesame mostholie perfect Good, mought; from hence-fourth for euermore; be declared vpon the Earth [z] and all x Ioel.2.c. Act.2.c. y 1.Cor. 13.b.

z Esa.13.a. Ier.3.b.50.2. Ezech.3.7.e Zach.8.b. Peaceableons / with all they that loue the Peace in Iesu Christ, z assembled ther-vnto / according to the Promises.

E 11. Oh; alas; how groselie haue Certen ouerreached them / which haue; out of the Imagination of their Knowledg / or out of the Riches of their Spirit; taken-on, set-fourth, and taught the Perfection, according to the Fleash' and applied the Freedom of the Childzen of God, on the elementish Man' looked-into thesame according to a fleashlie Minde' and bound or knit-
a Rom.1.c. 2.Pet.2.b. fast themselues theron, with a certen Vse' of fleashlie Dealing.

12. But; verelie; whilst that they were risen-vpp
b Iohn.10.a. before b this Daye of the Comming of Iesu Christ; or er-euer the Sunne of Righteousnes arose vnto them, in their stedfast Obedience vnto the Requiring of Iesu Christ;' and inclyned out of their Knowledg after the Fleash, vnto the Freedom according to the Fleash / So haue they likewise taken thesame Freedom vnto them, according to the Supposell or Good-thinking of their elementish
c Sap.5.a. Manhod: and missed the true c Light of Righ-
d Iohn.8.d. teousnes: as also not knowen the d Trueth of God, which maketh free. much-lesse then vnderstood thesame: Nor ther shall not anyone knowe nor vnderstand thesame; nether presentlie nor e for-euer;
e Sap.1.a. Math.11.c. 1.Cor.2.b. which is turned vnto himself or his elementish Manhod: and so taketh-on any-thing, out of his Knowledg or Minde of the Fleash/be it then what it is / wher-withall hee turneth him away from the

Obe-

Obedience of the Requiring of the Seruice of the Loue of Iesu Christ.

13. For I saye vnto you verelie / that noman cometh through his Knowledge, vnto the Trueth of God · nor vnto the true Light of Life: but onlie hee which through the Beleef in Iesus Christ, forsaketh himself in the Obedience of the Requiring of the gratious Woord of the Lorde and his Seruice of Loue: and so bideth [f] stedfast therin, till vnto the [g] appointed Time of the Father. That is, vntill that Christ after the Spirit; which is the liuing Trueth of God · and the true Light of Life itself; be com vnto him / and haue his [h] Shape; as an vpright Beeing full of all Loue; in him.

f Iohn.8.d.
g Gal.4.a.
h 2.Cor.4.b. Gal.4.b.

14. Therfore ought euerpone to looke well F vnto it / that hee runne not fourth according to his Minde or Knowledge · nor according to the Good-thinking of his owne Spirit, before the Time; wherin the Verytrue is appointed to be inherited;: nether respect, geeue-eare-vnto, nor beleeue any-maner of Knowledg, which riseth-vpp in his owne Heart / much-lesse, which is held-fourth before him by others, against vs and our Ministration of the mostholie Seruice of Loue / or wher-with hee is assaulted or tempted. But that hee alwayes in his Assaulting or Temptation, [i] humble him; with [k] singlenes of Heart; vnto the Obedience [l] of the Requiring of the gratious Woord and his Seruice of Loue: and euenso heare & beleeue thesame sure propheticall Woord, in his Seruice / and [m] take-heed ther-vnto [seeing

i Eccli.7.b. 1.Pet.5.a.
k Sap.1.a.
l 1.Pet.1.b.
m 2.Pet.1.b.

that now in the last time, the true Loue and the vpright Beeing of Christ, is administred & taught therout] vntill that the true Light of thesame Woord and Seruice / and the perfect Beeing of God the Father and Christ, com vnto him / and arise in his Heart, in the perfect [n] Glorie & Power of God and of the holie Gost / that hee maye liue euerlastinglie with God and his Christ, in all Loue. O yea / That com-to-passe euenso.

n Math.24.d. 25.d. Luk.17.21. 24. Act.1.a.2.b.

15. What wee had heere more to saye, of the Supper and Following of Christ · of the Holie and of his true Seruice or Oblation · and of the Altar in the Holie · and of the Vaile before the Most-holie, is declared in the Glasse of Righteousnes.

The XXVI. Chapiter.

NOw when this true Beeing of the Holie of the true Tabernacle of God, wherof wee witnes / was declared, com, and prepared: in his true Seruice; with the Disciples of Christ · and ministred, in the Beleef / so were then the foregoing Seruices: which were the Images / Figures / and [a] Shadowes of thatsame; no longer fruitfull with them: they ceassed also among them, with their Seruices: and the true Beeing of the Promises (wheron: as on the Seede of Blessing; the foregoing Seruices pointed / [b] and lead ther-vnto) was at thesame time: to the [c] Blessing of all Generations of the Earth;

a Col.2.b. Heb. 8.10.a.

b Gal.3.c.4.a Heb.7.b.

c Gen.12.a.17 b.21.22.b.

Earth; [d] published by thesame illuminated Disciples of Christ; as the true Seede of Abraham; in all the Landes of Iuda, according to the Promises.

d Act. 2.c.3.b 4.b. &c.

2. Ther was also testified by them / that the Righteousnes of Life, was to be obtained in [e] the Death of Iesu Christ, through [f] Faith / and not through the Woorkes of the Lawe. And that the Lawe of Moses, and the Seruices of the Priesthod of Aaron, [g] ceassed and had ended their Seruice, with Them / in thesame Seruice of Christ of the verytrue Testament.

e Rom.6.
f Act. 13.15.b. Rom. 3.4.b. 5.a.9.a.10.a. Gal. 2.b.3.a.
g Heb.7. b.8. a.10.a.

3. HEere-on wee ought aduisedlie to consider B ye Deerlie-beloued; for to vnderstand according to the Trueth, in what maner the Lawe of Moses, and the foregoing Seruices of ỹ Priesthod; after the Ordinaunce of Aaron; ceassed with the Disciples of Christ.

4. Not verelie, through the Bringing-in or Setting-vpp of any other Seruices or Ceremonies: nor-yet through the Knowing of a greater and truer Righteousnes: and that one should euenso passe-fourth therwith, vnregenerated or vnrenewed in the Spirit and Minde: and so forsake the foregoing Ministration and Ordinaunce, wherwith the Righteousnes is required. O no: That is far-wyde: And whosoeuer supposeth that / hee misseth the Trueth very-farre.

5. For the Lawe of Moses, the Images / Figures / and Shadowes, with the Priestes-office, after the maner of Aaron; which are all fulfilled and ceasse in Christ; minister vnto vs out of the

true Light, an higher and perfecter Cleernes.
h 1.Cor.12.d. 13.b. namelie/ the [h] perfect Beeing / and the Renewing
i Rom.12.a. Ephe.4.c. of [i] the Heart and Spirit: to-wit, to be purged for
k 2.Cor.6.b. Apo.21.a. a Tabernacle or Howse of the liuing God/ [k] wher-
in God with his Christ, dwelleth, liueth, and
reſteth: wherin it becometh then all fulfilled: and
the coſtlie Treaſure of the heauenlie and ſpirituall
Goods brought vnto men / and from thence doth
l Iohn.17.d. it flowe-fourth againe, [l] as Waters of Life.

C 6. BEholde: Euen-thus or to this Ende, had the olde Teſtament ended his Ser-
uice with the Diſciples of Christ. And in ſuch a
m Act.2.a. State; as, being [m] repleniſhed with the Fulnes
of the holie Spirit of Christ; haue the former Ser-
uices ceaſſed with them / inaſmuch as they had ac-
compliſhed the Requiring of thoſe-ſame, in Ieſu
Christ.

7. And verelie / not through other Seruices /
nor through the Knowing of any-thing better,
truer, or perfecter / like as many conceited Chriſti-
n Rom.1.c. Ephe.4.b. ans ſuppoſe/ and [n] ſaye out of the Blindnes of their
Heartes, that the Seruices of the olde Teſtament
; after the Lawe of Moſes and Ordinaunce of Aa-
ron; are all ended: and that they therfore haue
now the Seruices of the new Teſtament / & knowe
the Newe or the Beſt and the True: and runne-
fourth euenſo ther-withall / not once diſtincting,
that the Fulfilling of ỹ fore-going Seruices which
require the Verytrue, doth not com-to-paſſe in the
Knowledg of the Verytrue: nor yet that the Ser-
uices of the new Teſtament, which followe or

depend

depend on the Accomplishing of the foregoing, are Seruices of spirituall and heauenlie Goods / and bring a ° Power of God, in the Spirit / to the Declaring of the Seate of God and Christ, in the heauenlie Beeing. o Rom.1.b. 1.Cor.1.b.

8. Therfore let vs haue a regarde, how and wherin the Chaunging and Renewing of the Seruices came-to-passe: and how that the Chaunging and Renewing of thesame Seruices, shall not now also in the last time com otherwise to-passe: then as is abouesaide / and as wee haue witnessed; [p] according / ing to the Scripture. Therfore consider-well: p Ioel.2.c. Act.2.b.

9. When now the Lawe of Moses (which is litterall / and: for the Sinnes cause; wrought [q] the Death) had ministred her Office, till vnto the Death of the Sinne, [r] in the Death of Iesu Christ, then had the Lawe: which in her Seruice, required the Righteousnes, with Writings and Ordinaunces ' and with Correction and Doctrine / and was likewise in her Seruice, deadlie ouer the Sinne; serued-out her Office, with the Disciples of Christ: And euenso at the Ende or Fulfilling of ỹ Requiring of thesame Lawe [namelie / in the Death or Ende of the Sinne] the true spirituall Lawe / or heauenlie Ordinaunce: ' which made them aliue in Iesu Christ; came vnto them: wherthrough the fore-going Seruice of the Lawe, was fulfilled and ceassed with them. D q Rom.7.b. r Rom.6.a. s Rom.8.a.b.

10. Beholde: when-as now the Lawe of Moses, was in such-wise (as is saide) fulfilled or accomplished: and had no longer Seruice, with the Death

of the Sinne/ and with the Beleeuers of Christ, which through ỹ Lawe were dead vnto the Lawe. but, the Spirit of Christ, which made the disceassed Beleeuers of Christ aliue againe in Righteousnes, [f]Rom.8.b. out [f] of the Death of Christ, So had then also the Priesthod, in his Images / Figures / and Shadowes, after ỹ maner of Aaron, nomore Ministration with ỹ Liuing in Iesu Christ, nether-yet gaue it any Cleernes more with them / because the heauenlie Cleernes of Christ and his vpright Beeing of Loue: wherin the Disciples of Christ were com- [t]2.Cor.3.a.b prehended; excelled far-away all [t] Cleernes of the figuratiue Seruices.

E 11. For-that-cause, the Priesthod of Aaron chaunged also with the Disciples of Christ, and [v]Heb.7.b.c. 8.a.9.b.10.a ceassed by them. [v] For with them ther was a spirituall heauenlie Priesthod appeered, in vpright Righteousnes: and euenso was thesame with his Seruice, established on Christ after the Spirit: the [x]Psal.110.a. Act.1.b. Heb.5.b.6.c 7.b. true Light? [x] which is an High-priest that bydeth for euer, at the Right-hand of God in the heauenlie Beeing: whose Seruice of the spirituall and heauenlie Ministratiō, cometh not to-passe in the Letter/nor in the Figures. but in the verytrue Beeing.

12. BEholde: Euenso was Christ after the [y]Heb.8.a.9. b.10.b. Spirit: in his Office or Seruice; [y] a Minister of the verytrue and heauenlie Goods, among his Disciples and Beleeuers: and hath [z]Act.1.b. : [z] when Hee had taken-in the Heauen; multiplied himself: through his Seede of the holie Gost; out of the heauenlie Beeing/ to the Increasing of his Ge-

Generation: the vpright Seede of Abraham: according to the Promises. And euenso became Christ fruitfull vpon Earth, [a] in many Thowsandes of his Sainctes / all which Hee: through his Death; made-free [b] or iustified from the Sinne / and made them aliue through his Holie-gost / taking them vpp from the Earth / and assembling them vnto him at the Right-hand of God his Father, [c] in the heauenlie Being.

a Act.2.c.

b Rom.8.a.

c Act.7.f. Ephe.2.a. Phil.3.c.

13. Loe / In such-wise ceassed the Lawe of Moses, and the Seruices of the Priesthod after the maner of Aaron, with ỹ Disciples of Christ: ꝙ haue in such-sort chaunged them / ꝙ verelie not otherwise. F

14. BVt this Grace which appeered through Christ, and this euerlasting Life: to the Joye and Triumph of Christ; [d] was spread-abrode in all the Landes and Generations of the Heathen. And all those that beleeued in Iesu Christ kept the Passcha with Him · ate his Bodie · and dranke his Bloud, they [e] became one Bodie and Bloud with Christ, which were also all, Childzen of the Promises, with Christ. and [f] Coheyrs in the secreat Treasures of the heauenlie Goods / and in the [g] Resurrection of the Righteous: and were euenso all, the right Childzen of ỹ new Testament.

d Act. 10.d.13 e.f.14.b.c. &c.

e 1.Cor. 10.c. 11.c.

f Rom.8.b.

g 1.Cor. 15. c. 2.Cor.4.b. Phil.3.b.

The XXVII. Chapiter.

IN all thissame (euen-as wee haue beforc saide) the Scripture geeueth vs to vnderstand / who / or which they be, that ins A

a Math. 25.d. Rom. 2.a.6. c.8.a.b. b Apo.20.a. c Iohn.15.a. 17.c. Rom. 8.a.b. Eph.3.b. d 1.Cor.15.b. e 1.Tess. 4.b. Infra.41.d.

inherit with Christ, the Heauen / [a] and the eternall Life / and haue a Portion with [b] Him in the Resurrection. namelie / They, which belong vnto Him / or are [c] incorporated into Him.

2. For the Firstling which riseth of them that sleape; [d] is Christ. after-that, They which belong vnto Christ: which make them manifest, in the time of the [e] Comming of Christ, in his Maiestie. For otherwise it cannot com-to-passe.

f Rom.6.a. g Iohn.6.c. 1.Cor.11.d.

3. But they which belong not vnto Christ [namelie / which are not incorporated into Him / nor [f] baptised in his Death: nether-yet buryed with Him / nor keeps the [g] Supper in his Passe-ouer; with Him] haue no Portion with Christ, in the Resurrection / nor in the eternall Life / according to the Scripture. For they which are in Him / and in whom Hee is glorified / those are one [h] Bodie with Him: and are like as Hee is. For that cause [i] they belong also vnto Him: and are alwayes and for-euer where [k] Hee is, in the Secreatnes of the Kingdom of the God of Heauens.

h Iohn. 14.c. 17.c. i Rom.8.a. k Iohn.12.c. 14.a.17.c.

4. For this is the Will of Christ, that all his Members, should inherit [l] ȳ Kingdom of the God of Heauens: the most-pure Bewtie with Him. and so liue with Him euerlastinglie / according to the Scripture.

l Math.25.d. Apo.21.a.

B 5. Beholde / Ouer those which in times-past followed Christ, with perfect Heartes, and had euenso a Part or Portion with Christ, in [m] the first Resurrection / hath the second Death: which is com and beareth-dominiō, ouer ȳ Worlde

m Apo. 20.a.

an

and all Vnbeleeuers; no Power. For they are entred through [n] the Death of Christ, into the euerlasting Life. And therfore they shall both now and for euermore; as vpright Christians and Priestes of God; [o] raigne with Christ, according to the Scripture.

[n] Iohn.5.e. Rom.6.a.

[o] Apo.5.20.b 22.a.

6. Consider: At thesame Time when Christ [the euerlasting Life] was [p] fruitfull vpon Earth; to a [q] Light of Men; through the Beleef / then was it knowen that the Beleef, is the free Woman/and the true Testament/wherout the free Children and Heyres [r] of the Riches/ and of the secreat heauenlie Wisdomes of God, are borne.

[p] Act.2.c.10.e 13.c.

[q] Iohn.1.a.

[r] Rom.8.b.

7. For-that-cause / O yee deerlie-beloued; yee all which loue the Trueth/and [s] heare this-daye my Voyce; let my Sayinges enter into the Eares of your Heartes: and becom vnderstanding in the Mysterie of the heauenlie and spirituall Woorkes of God, according to the Spirit: as also in his outward Woorkes according to the Fleash.

C

[s] Psal.95.b. Heb.3.4.b.

8. For beholde: In the time when the liuing Soules of Christ were; through the Holie-gost; brought-fourth [t] vpon Earth/ so was then the Beleef with the Seruice of the Woord of the Holyons of Christ, the fruitfull Wife / of whom the liuing Soules of Christ, were borne: But Christ [the Light of Life] was the Husband/ the Lorde / or the Head of thesame Wife/ which out of the Power of God, [v] powred his [x] holie Spirit; which is the Seede of the Increase of Christ, to the Procreating of his spirituall Children; into her. And euenso were

[t] Act.2.b. Rom.8.b.

[v] Act.10.e.

[x] Act.2.a.

were all thoſe which were borne therof, the vpright Childzen of God / according to the Promiſes.

D 9. What wee had heere more to ſaye, of the Lawe / and of her Seruice · of ꝧ Office of Chriſt, through his Holyons / or of the Procreation of the Light and Life, through the Seruice of the Woord · of the Procreation of the Childzen of God; and who they are / as alſo who are not theſame; · of the Eſtabliſhing of the true Teſtament, through the Bloud of Ieſu Chriſt · of the true Reſurrection · and of the ſecond Death, is declared in the Glaſſe of Righteouſnes.

The XXVIII. Chapiter.

A Whylſt now the Childzen of Men, cleaued vnto the vpright Faith of Abraham; which was of-one-beeing with the true Light of Life; or grounded themſelues therin: and euenſo obedientlie reſpected the Seruice of the Beleef: adminiſtred out of the true Light, which is Chriſt himſelf; in his Requiring: exerciſed them therin: and onlie gaue-eare and had regarde vnto [a] the Miniſters of the holie Woord, which had kept the Paſſe-ouer with Chriſt, out of Fleaſh, into Spirit / and [b] out of Death, into Life: and were euenſo implanted into Chriſt · and [c] codeified with God: and alſo; being obedient vnto the Woord, in his Requiring; bid ſtedfaſt therin / vntill that they had alſo kept the Paſſe-ouer with Chriſt, and obtained [d] the Renewing of their Spir-

a Math.13.f. 24.c. 1.Cor.4.a. 2.Cor.5.c. Heb.13.b.
b Rom.8.b.
c Iohn.17.c. 2.Pet.1.a.
d Rom.12.a. Ephe.4.c.

Spirit and Minde, in Iesu Christ (the which is the vpright Supper or Passcha, [e] wherin men rightlie eate the Bodie of Christ: drinke his Bloud: are partakers of his Suffering: and [f] baptised in his Death, vnto his Burying: and euenso remember the Suffering of Christ, and [g] witnes or publish his Death, till vnto his Coming: That is, vntill the true Light arise [h] in the Heart), So were they made-safe, [i] iustified from their Sinnes, renewed [k] in the Spirit of their Minde, and sanctified in Christ, [l] to Fellowe-members of his Bodie, and to [m] Coheires in the Riches of God his Father, in the euerlasting Life.

e Iohn.6.e. 1.Cor.11.c.
f Rom.6.a. Gal.3.c.
g Luk.22.b. 1.Cor.11.c.
h 2.Pet.1.b.
i Heb.9.b.
k Ephe.4.c. Col.3.b.
l Rom.12.a. 1.Cor.12.b. Eph.4.b.5.e
m Rom.8.b. Apo.21.a.

2. So-long now as that all this did flourish or beare-sway in his vpright State; with the Children of Men, so was Christ in his Beleef, and through his Beleef; also daylie fruitfull, [n] to many Multitudes of his Holyons, which assembled them all in the Seruice of the holie Woord; vnto Christ, and became [o] one Bodye with Him: like-as wee haue also before saide. B

n Act.2.c.3.e.

o Rom.12.a. Eph.4.b.5.c.

3. Beholde: with thissame Christ, and all his Holyons, which are the true Members of his Bodye; will God now in this Daye, which Hee himself hath appointed or ordained; [p] iudge the Earth with Righteousnes, according to the Scripture.

p Esa.3.b. Sap.3.a. Act.17.d. Iudę.1.b.

4. BVt when-as now Many of the Children of Men, [q] fel-away from the Beleef of the true Light and Life, or turned them therfrom; claue-vnto or followed their [r] Goodthinking C

q Iohn.6.h.

r Ier.7.c. 9.b. Rom.1.c.

ing; according to the Imagination of their Knowledg; and the earthlie ingenious Wisdom of the
a Math. 24.a. Fleash: and that they a bosted them to be Christians / & Many gaue-fourth themselues b for Preachers of Christ, er-euer they were baptised in the
b Act.20.c. 2.Tim.3.4.a 2.Pet.2.a. Death of Christ c and annointed by Christ, with his holie Spirit: and that likewise the Vnilluminated, inclined their Heartes d with the Eares of their Hearing and Vnderstanding, vnto the Testimonies of ye vnregenerated and vnrenewed ether vngodded Men / or vnsent Preachers / which meaned not Christ; or had him not in consideration; aright / nor had kept; according to ye Trueth; the Passcha with Christ: and were not entred; through the Death of Christ; into the euerlasting
c Dent.12.a. 29.b. Ier.7.c. 9.b. Life. but out of their e owne Goodthinking / or out of the litterall Knowledg, came-in to the Sheepe or Communialtie of the Belecuers f or besides the Church of Christ (which were also called of Christ,
d Iohn.10.a. Thecues / g Wolues / and Murderers h and of the
e Ier.23.c. 27. 29.b. Ezec.34.a.b true Propheates, i false Pastours) / So ceassed then likewise with them, the true k daylie Offering or
f Dan.9.c. Godseruice in the Holie l the Incorporating into Christ with his like Death m and the Renewing of the Life and Minde in Iesu Christ n or the Procreation of Christ through his Light and Spirit: and it became ouer them / and ouer the whole Face of the Earth, vtterlie Night and darke: and thorough thesame Darknes, the foregoing Seruice which leadeth to the Life of Iesu Christ, became vnknowen / and ther entred-in much Renting and

Diui-

Diuision among the Children of Men/ [a] To-wit, that Many of them became estraunged from the Trueth/ from the Church of Christ, and from the right Sence of her Seruices: and euenso gat the Abhomination of Desolation, contrary to Christ and the Requiring of his Doctrine, his Breaking-in ouer Such as were declined or estraunged from the true Doctrine of Iesu Christ, which leadeth to the new Birth of the vpright Minde and Being of Christ. a 1.Tim. 4.a. 2.Pet.2.a.

5. For with all them that turned-off and went-astray from the Church of Christ · and from the right Vse of her Seruices, the Beleef of Saluation was forsaken: and the Scripture was becom to them all, as a [b] closed Booke or darke Word, that was without Light. For that cause also the Seruice which was administred: out of the Letter of the Scripture; of the Vnilluminated, was as a dead Body without Soule/ or as a dead Wife which is diseeassed from her Husband/ and can bring-fourth no Children of Life. b Esa.29.b. Apo.5.a. D

6. NOw when this true Light: for the Self-wisdomes-cause of the earthlie Man/ which is the Darknes against the true Light; gaue no more Cleernes vpon Earth, with the Offallers and Estraunged from the true Beleef: and that likewise the Night or Darknes had [c] captiued the Vnbeleeuers and the Estraunged from the Church of Christ, So obtained then ẏ Nature of Sinne/ or the Childe of the Deuell and [d] Condemnation, that Contrary-nature or Aduersarie of Christ c Iohn.9.a. d 2.Tess. 2.a.

† Infra.32.c. ; which is called † Antichrist; his Shape, in the inward Temple of the vnbelecuing and vnregenerated Men. and multiplied it-self euenso among Manye on the Earth, in the Bringing-fourth of his wicked Fruites.

E 7. [Antichrist signifieth vnto vs, a Contrary-annointing. And is an Annointing or a [e] Freedom ether an Appeasing of ỹ Heart, which cometh vnto the Man (when hee is seperated or estraunged from the true Beleef of Iesu Christ, & from his Church) in his Inwardnes; before the Comming of the true Christ or Annointing of the Holie-gost; from the Seede of the olde Serpent or of the Deuell. Which false Annointing that ỹ Man taketh-on to himself out of the Fleash · and out of the fleashlie Wisdom of his goodthinking Knowledg · as also out of the Seede of the Deuell and Wisdom of the Fleash, woorketh in him a secreat Resisting and Disobedience against the Lorde Iesus Christ and his Requiring. And thesame Resisting and Disobedience, is the [f] secreat Iniquitie of Antichrist, which the Man; in his Estraunging from Christ and his Church; cannot well perceaue / because that hee, in the Seperation from Iesu Christ, is well contented; in his Heart; with the [g] Wisdom of the Fleash: and euenso, contrary to the right Doctrine of Iesu Christ; [h] which hath her Ministration to the holie Spirit of Christ & his Loue / and on the good Life of God; liueth boldlie; against all Gods Trueth; in his Self-wisdom / Knowledge or Scripture-learnednes; the which is a false Freedom / and [i] the

e Iob.20.a.
f 2.Tess.2.a.
g Iob.20.a.
h Iohn.13.d. 14.b.16.b.
i Iob.20.a. Dan.9.c.11. d.12.a. Math. 24.b. 2.Tess.2.a.

Abhor

Abhominatiõ of Deſolation, againſt all that which is God / Godſeruice / and Chriſt, or the Trueth of God.]

8. BEholde: This Antichriſt hath exalted himſelf, with his deadlie Seruice & falſe Light of the diſobedient Knowledg, againſt all that which is of God or of the vpright Being of Ieſu Chriſt; [k] aboue God / and aboue the true Godſeruice: and ſet himſelf, as-though hee himſelf were God; in the Temple of the Lorde [namelie / in the Inward-part of the Man / wherin the liuing God with his Chriſt, ought [l] to dwell, to liue, and to walke] and hath euenſo quite-and-cleene aboliſſhed or deſtroyed the Lawe of the Lorde / and the true Faith in Ieſu Chriſt, alſo driuen-out and taken-away theſame from the Hearts / Mindes / and Thoughtes of Men / and darkened it in them: brought the Holie of the Howſe of God [m] into deſolation: cauſed the daylie Offering in the Holie [which is the [n] Mortifying of the Sinne, through the Death of Chriſt] to ceaſſe: and euenſo ſet the Abhomination [o] of Deſolation in the holie Place / where it ought not to ſtand. F

k Dan.12.a. 2.Theſſ.2.a.

l Leui.26.b. Iohn.14.c. 2.Cor.6.b. Apo.21.a.

m Pſal.74.a. 79.a. Dan.8.b.9.c 11.d.

n Rom.6.a.

o Dan.9.11.d Math.24.b. Mark.13.b.

9. Out of which Abhomination of Deſolation, which in the Secret of the Mans Inwardnes, hath increaſed in all maner of Iniquitie and Abhominations, till vnto this Daye, and obtained the Preheminence with Many; ther are riſen-vpp many-maner [p] Spirites of Errour, and ſondrie-ſortes of falſe Hearts of the Scripture-learned: which haue, out of the Goodthinking of their owne Spi-

p Math.24.c. 1.Tim.4.a. 2.Tim.3.a. 2.Pet.2.a.

rit/ and out of their Scripture-learnednes/ as also through their Ingeniousnes or Imagination-of-the-knowledg; brought-fourth manifold false Doctrines/ wher-through they seduced the People/ and estraunged them more-and-more, from Christ and his Church· and from ẏ new Birth in Iesu Christ.

The XXIX. Chapiter.

NOw when the Apostates or Offallers from the safe-making Faith, had set-aside the true Doctrine of Iesu Christ, which taught the Beleeuers of Christ,

a Math. 11. c. vnto all [a] Humilitie and Meeknes of Heart· and to the vpright Beeing of the Loue of Christ: and gaue them to the Ingeniousnes of their Knowledges: and euenso with their Knowledg, set-vp themselues to be Judges ouer the Testimonies of Christ and

b 1. Tim. 4. a. his Apostles/ So clane they then vnto the [b] Spirites of Errour/ and brought-in therthrough, ab-

c 2. Tim. 2. b. surde [c] Argumentes, of Christ, and of all that the Scripture speaketh of Him / or of the spirituall heauenlie Goods: stirred-vp the Hearttes of Men,

d 2. Tim. 3. a. 2. Pet. 2. a. b. Iudę. 1. b. vnto many-maner of fooliſh Desires / [d] vaine or fonde Knowledges/ and to manifolde false Righteousnes and chosen Holynes: and administred

e Math. 16. a. euenso their owne [e] Leauen, for the Bread of Life.

f Dani. 8. b. 9. c. 11. d. 2. Wher-through likewise, the daylie [f] Offering in the Holie of the true Tabernacle, was no-more obserued: according to the true Beeing; with them and their Adherentes: and for that cause also ther chaun-

chaunced with them, no Purging of Sinnes / noz Powzing-fourth of the Holie-goſt.

3. Foz the Imagination of the Knowledg, in- B
creaſed in much Richnes of the Knowledg/and ob-
tained the Pzeheminence with them/ wherthzough
many of the Childzen of Men, grounded their
Heartes therypon. and not on Chriſt, noz on the
Obedience of his Requiring. By which occaſion
alſo, the true Seruices of ỹ holie Spirit of Chriſt,
with the Treaſures of the ſpirituall and heauenlie
Goods, ceaſſed with them / and the [g] Abhomina- g Dan.9.11.d.
tions of Deſolation became the-mozе manifolde, in Math.24.b.
the holie Place of the Lozde [namelie/ [h] in the In- h Luk.17.21.c
wardnes of Men.]

4. Foz-that-cauſe, the true [i] Beleef / and the i Ier.5.a.
vpzight Seruice of the Holyons, is now alſo com
into Repzoch oz Contempt: the Sunne: that hea-
uenlie Day-light of Chriſt: becom vtterlie couer-
ed, [k] with the Darknes of the Wiſdom of Men: k Eſa.13.b.
and the Scripture: befoze the Vnderſtandinges of Ezech. 32.a.
Men; as a darke Woozd/ [l] oz a cloſed Booke: and Ioel.2.b. 3.b
as a Lanterne without Light: wherout many ſin- l Eſa.29.b.
guler-matiers are pzeſuppoſed: but not at-all per- Apo.5.a.
ceaued noz vnderſtood.

5. BEholde/ from that time fourth, that the C
Childzen of Men eſtraunged them from
the true Faith / [m] and from the true Seruice of m 1.Tim. 4.2
Chriſt in the Holie: and that the Darknes and
Deſolation / and the many-maner Diuiſions of
Religion, came faſt vpon the Wozld / So was
the Wozlde couered, with ſuch Abhominations of

Darknes · and the Heartes of the People, with such Desolation-of-confusion.

6. In which time of thissame Night and Errour, many goodwilling Heartes to the Righteousnes, haue sighed with Angwish-of-minde · also diligentlie sought the Light and Trueth · groped
n Esa.59.b. theraster n as the Blinde; heere-and-theare; on the
2.Pet.1.a. painted Walles · and so; with great Diligence/ Zeale/ and Earnestnes; inquired after the Righteousnes. also searched for thesame; with Feruentie; in the Scripture/ and had a regard or consideration on Manye, whether thesame were anywhere to be found/ or to be gotten, by any-man/ or mought breake-fourth by anyone.

7. But wherto-soeuer they turned them or went, without Christ and his Church/ and without his true Beleef/ so was it euery-where, nothing-els but Knowledg/ Wisdom of the Fleash/ Good-
o Esa.59.b. thinking of Man/ ° Darknes/ Lyes/ and Sinne/ or Errour, which met-with and tooke-hold of them.
p Sap.5.a. 8. And whilst that the p Sunne of Righteousnes shyned not vnto them/ so haue they not ben able; how much diligence soeuer they bestowed ther-about; to finde the Righteousnes which God esteemeth.

D 9. Euen-thus haue trulie; in processe of time; the foresaid Darknesses/ Lyes/ and Iniquities/ with all erring Spirites, obtained the Prehemi-nence with the Estraunged from Christ, and from his safe-making Beleef/ and with all the Enemies of Christ and his Loue/ and euenso borne-rule

vpon

vpon the Earth. namelie / from the time-fourth of the Defection or Estraunging from Christ and his true Beleef / till vnto this Daye of Loue / and of the Appeering of the Comming of Christ.

10. In which Daye, God will now : [q] with the Spirit of his Mouth; slaye the Antichrist or mischeuous Nature / and make an ende therof· sanctifie againe the Forefrunt and the Holie of the true Tabernacle : which are vtterlie fallen into desolation and ruine, through the earthlie Wisdom of the Fleash; according to the Seruice of her true Beeing · and set-vpp againe the daylie Offering : and iudge the People, with his Light and Righteousnes / [r] according to the Scripture. q Esa.11.a. 2.Tess.2.a. r Esa.9.a. 11.a

11. Yea, assuredlie / the Lorde will now accomplish thissame. and : with his Light / Trueth / and Righteousnes; take the [s] Preheminence / according to the Promises. 32.a.42.a. Ier.23.a.33.b s Esa.9.a. 11.a

12. What wee had heere more to saye, of the Defection or Estraunging from the true Light · of the true Faith · of the Childe of the Deuell / or Antichrist · of the Abhomination of Desolation · of the false Pastours · and of ȳ many-maner Conceited-opinions or Goodthinkinges of Men, is declared in the Glasse of Righteousnes.

The XXX. Chapiter.

BVt when-as now these foresaide many-maner of Abhominations / Diuisions / and Errours, were entred-in be- A

sides the Church of Christ: and that the Apostles of Christ, with the principall Elders of the holie
a Iohn. 15.17. Vnderstanding / or the codeified Men[a] through the Incorporating into Christ; which were the vpright Ministers of the holie Woord of Christ; with all the Holpons of God and Christ, were fallen-asleape: that the Light of Life was becom
b Ier.5.a. Ozeę.4.a. Mich.7.a. vnknowen · the Lawe of the Lorde forsaken ·[b] the true Faith, taken-away from the Earth · as also the Darknes, with much false Doctrine; through the vnregenerated or vngodded Men; com-in a-
c Math.24.a. boundantlie · and great Discorde/[c] and Diuision risen-vpp; among the Childzen of Men; vpon the Earth / So were-ther then many of the Remnant of the Christianitie, who; in thesame time; greatlie bewayled the Discorde and erring Blyndnes of Men/ and did mourne in their Heartes verysore: and haue euenso; out of a good Intent/ and good-willing Heart to the Righteousnes; loued ỹ Peace and Concord, among the Childzen of Men · and also with Diligence, sought after thesame.

B 2. These haue; in their Goodwillingnes to the Righteousnes; searched ỹ Scripture. also bestowed all their Diligence and Care to vnderstand thesame. and haue euenso ther-out; according to the vttereſt or best that they knewe; figured-out and set-fourth the Seruices and Ceremonies / and the Ordinaunces of the Christianitie; in most-likemaner or conformablest vnto the Scriptures/ and the Requiring of the apostolicall Doctrine of Iesu Christ; in the distinctest-maner that they were able,

able, before ȳ Children of Men / that they mought liue therthrough, in Righteousnes & Peace. They haue likewise vsed thesame Seruices and Ceremonies, to the Requiring of the Righteousnes / and to a good Discipline and Orderlines for the People, which humbled them vnder thosesame.

3. Howbeit, whilst that the Light of the true Being of Iesu Christ, [d] shyned not ‹ in his perfect Cleernes; with many of them / so could they not vse nor minister the right Vse of those Seruices or Ceremonies, which bring the spirituall and heauenlie Goods with them • reueale or declare • the Face of Iesu Christ vncouered lie • and teach the Beleeuers, to the Kingdom of Heauen: but they haue, so far-fourth and so neere as they ‹ to the vttereſt of their Power; could by any-meanes get or attaine-vnto thesame ‹ according to the Testimonies of the Scripture; with their Vnderstanding and Knowledg, administred vnto the People ‹ to a Memoriall of Christ and his Actes; the Signification and the imagelike and figuratiue Seruices, of that which is required through Christ: and euenso taught them ‹ through thesame Seruices and Ceremonies; the ciuill or nurturable Righteousnes: But not the Very true / Spirituall / or Heauenlie: For they could not attaine vnto thesame.

d Sap. 5. a.

e 1. Cor. 13. b. 2. Cor. 3. 4. a.

4. C Now when these Seruices and Ceremonies ‹ to a Testimonie and Signification of the inward Righteousnes; were thus figured-fourth and ministred / so were they then set-fourth

before the Children of Men, to holie Signes / or such as signified holie Thinges. And the Priestes and Ministers of those-same, haue allured and drawen the Heartes of the People ther-withall: also nurtered manye therby to Humilitie. and taught them therout, that they ; through thesame Seruices and Ceremonies; should alwayes re-
f Math.26.27. member the [f] Passion or Suffering of Christ,
g Heb.9.b. the [g] Offering for the Sinne / the Death of Christ, his Burtall / the Passcha or his Passe-ouer / and his Resurrection and Assention.

5. They helde also a Remembraunce of the Saincte, which had faithfullie followed-after Christ. likewise of the Confessing of Sinnes / and of the Forgeeuenes of thesame / as also of the Clens-ing ; which is called, Purgatorie;. Also they named certen Obseruations or Vsages of thesame Ser-uices, Sacramentes, which they held-fourth be-fore the Beleeuers, to holie Signes / and kept them therwith, in Orderlines-of-life.

D 6. [The CLERGIE, which is called Purgatorie / signifieth vnto vs, the Making-pure of the Beleeuers of Christ, which they, in Distresse / Affliction / [h] Sorrowe / and Angwish ; for the
h Ioel.2.b. 2.Cor.7.b. Sinnes cause; do passe-thorowe. wherin they ; as
i Esa.48.b. Sap.3.a. in a Fire [i] of Humiliation; are purged [k] or iustified
k Act.13.15.b. from all their Sinnes, through the Beleef / for to
l Math.5.a. enter euenso ; [l] with pure Heartes; into the King-dom of the God of Heauens. In which Fire of
m Eccli.2.a. Luk.21.b. Clensing or Purgatorie, the vpright Beleeuers of Christ [m] shew-fourth Pacience, in Prayer vnto God.

God. And euenso ; in the [n] Beleef/ and in maner of suffering; they followe-after Christ, in his [o] Death of the Crosse/ to the Purging of their Sinnes. Sacrament, signifieth vnto vs / an holie Signe of a secreat or hidden Thing / to whom one geeueth the Name of som holie or godlie Thing, that thesame Sacrament hath hidden in it: or it signifieth thesame Holynes or Godlynes, that hath ben to-fore/ or shall com afterwarde.]

n Abac.2.a. Heb.10.d.
o Math. 16.c. Rom.6.a. 1.Pet.2.c.4.a

7. In conclusion: they healde of all the holie Thinges ; wherof the Scripture maketh-mention; a Memoriall or Remembraunce. And all thissame was daylie setfourth/ and preached or published ; in Figures; vnto the People / to a good Memoriall/ or for to haue ỹsame continuallie in remembraunce, that it was comtopasse / or had had the Foregoing ; according to the Trueth; in the true Beeing.

8. BVt verelie / where now these figuratiue Seruices are far-away preferred / aboue the vpright Righteousnes / and aboue the Very-true which they signifie/ So are they ; in themselues or out of themselues; with-out the true Light, voide of Force / for men to com ; ther-through; to [p] the Perfection in Iesu Christ: nether-yet can the People likewise through those-same, obtaine or inherit the Purging from their Sinnes/ nor the Putting-away of the Spottednes from their Conscience/ nor yet the true Beeing of the Mysterie of the Sacramentes and figuratiue Seruices/ like-as thesame is now ; through the holie Spirit of Iesu Christ and his Seruice of Loue; declared ⁊ brought vnto vs. E

p Phil.3.b.

9. Ther-

9. Therfore haue not these foresaide figuratiue Seruices, ben anymore furtheraunce vnto them/ nor-yet brought the People neerer vnto the true Beeing/ then vnto a nurturable Sustentation/ and to a figuratiue Remembraance of Christ, and of the Thinges which the Holyons of Christ were passed-thorowe / and which all Beleeuers of Iesu Christ ought to passe-thorowe.

F 10. Beholde: In the meane time (the-whyle it was yeat Night with Manye / and that the figuratiue Seruices / and Sacramentes, were with diligence set-fourth* and earnestlie obserued, to an Humbling of the People) so haue the People; which humbled them obedientlie ther-vnder; ben kept vnder those figuratiue Seruices / so
q Esa.47.b. that the great and horrible q Destruction hath not
2.Pet.2.3.a b fallen vpon them / which shall now; in this last Time; fall vpon all Vngodlie and Resisters of the Trueth* and vpon all them that will not submit them; obedientlie; vnder the Seruice of the Loue of Iesu Christ.

11. Forthatcause / the saide figuratiue Seruices and Ceremonies, shall not now; in this Daye of the Loue of Iesu Christ; be imputed vnto the People which haue intended and sought the Righteousnes therin, for Sinne. but much-rather for Righteousnes / because they haue shewed therin, their good Will vnto the Righteousnes.

12. For now in this Daye of the Loue of Iesu Christ, must; no-doubt; the figuratiue Seruices be all renewed vnto their right Vse, thorough the true

true Light / and thꝛough his vpꝛight Seruice of Loue / and Declaring of the Requiring of his vpꝛright Righteousnes · also set oꝛ oꝛdained in their right Oꝛdinaunce · and vsed : to the Requiring of the vpꝛight Righteousnes ; in their right Obseruation : and they shall euenso in their right Vse : at the appointed Time of the Father ; haue the Fulfilling of their Requiring , with the obedient Beleeuers in Iesu Christ.

13. And all Goodwillingons to the vpꝛight Righteousnes in Iesu Christ , with all such as assemble them vnto vs and our Communkaltie / and humble them vnto our mostholie Seruice of ỹ Loue and his Requiring , shall then likewise : to an Entraunce into thesame vpꝛight Righteousnes ; becom renewed in their Vnderstanding / To thende that they all mought rightlie : accoꝛding to the Trueth / and accoꝛding to the Requiring of our mostholie Seruice of Loue ; passe-fourth , from their Beginning oꝛ Entraunce of the [r] chꝛistian Life , after the verytrue Perfection. But whoso refuse thissame / and they that turne them away therfrom / those shall not obtaine the vpꝛight Righteousnes of God / nether pꝛesentlie / noꝛ foꝛ-euer. [r] Heb. 6. 2.

14. What shall wee now saye heerof : shall wee then witnes , that Wee which are compꝛehended and established in the true Loue and vpꝛight Beeing of Christ , and are Elders and Ministers of the Wooꝛde of the Loꝛde , do let-passe to minister the right Vse of the imagelike and figuratiue Seruices / and the Signes of ỹ secreat godlie G

Thinges ,

Thinges, among the Vnilluminated and Vnregenerated (seeing that their Images/Figures/and
s 1.Cor. 13.b. Shadowes, haue ; through the ' perfect Righteousnes; the Fulfilling of their Requiring with the
Heb.7.b.8.a Perfectons) / and that also the Vnregenerated should forsake those-same ? No in no-wise: but wee require ; vnder the Obedience of the Loue; with the right Vse of the imagelike and figuratiue Seruices, the Obedience vnto the Requiring of thosesame, at their handes: and so daylie instruct them with those same and through thosesame, that they are deptours to accomplish and obedientlie to establish the Requiring of those-same / and euenso obedientlie to obserue them, till vnto the appointed Time of the Fulfilling of their Requiring.

15. For this wee saye out of the liuing Trueth of God, which is declared vnto Vs out-of Gods Grace / that Hee, which without the Loue and her Seruice ; or without the verytrue Being of ỹ Loue of Iesu Christ & his Seruice; forsaketh the imagelike or figuratiue Seruices / and the Signes of the
t Deut.12.a. secreat godlie Thinges, through his ' Good-thinking or Knowledg: and euenso seperateth him from the Ministration of those-same / and accomplisheth not their Requiring / nor hath ben obedient vnto
v Esa.58.a. the Seruice of Loue, till vnto the ' Rysing-vpp of
2.Pet.1.b. the true Light in his Heart ' nor-yet remained stedfast in the Doctrine of thesame Seruice, vnto the vpright Being of the Loue of Iesu Christ, Hee forsaketh verelie ; although hee haue neuer so-much Knowledg of spirituall and heauenlie Thinges; the

Ima-

Images or Figures/and the Signes of the secreat godlie Thinges, vnrightlie and with Ignorannce/ and taketh vnto him the Freedom for to be vnbound from the Seruices, not to the Edifying of the Congregation. but to Vnedifying and Contention: and is seduced and deceaued by his owne Spirit or Imagination of the Knowledg / wherwith hee also seduceth and deceaueth other moe, which heare and followe him therin: in such-wise/that they not onlie vtterlie forsake the Seruices/and the Images/Figures/ and Signes * but also the [x] Obedience of the Requiring of the gratious Woorde ([y] raysed-vpp presentlie with vs, out-of the Grace of God/ according to his Promises) and the Testimonies of his holie Spirit and Seruice of Loue/ and make-vpp themselues ther-against: and will needes euenso ‹ according to the Imagination of their Knowledg; liue free or in-Freedom: and cause nothing-els but Breach and Diuision among the Congregations/ and Resisting against the Priestes or Elders.

x 1. Reg. 15. c.

y Iere. 33. b.

16. Now when they haue thus ‹ in euery-part; forsaken and resisted or derided the imagelike or figuratiue Seruices/ counting them as vnneedfull / so forsake and resist they then those-same, contrarie to Gods Trueth and his Requiring/ and contrarie to all godlie and christian Ordinaunces: and vnderstand nothing at-all of ỹ Mysteric of thosesame/ nor of the right Saluation of Men in Iesu Christ: and runne euenso fourth with the sarre Inspection of their Knowledg/thinking al-to-little on the Obedience which they are deptours to shewe in the forgoing H

going Seruices: And so they remaine in the Taking-on of their owne Freedom, with-out the right and true Freedom of the Children of God.

Let euery-one take it to heart.

17. BVt of these our fore-mentioned Sayinges of the figuratiue Seruices and Ceremonies / consider ye Deerlie-beloued; how that the Christians for a certen season; haue had and ministred figuratiue Seruices · and ben sustayned therwithall, till vnto this Daye of the Loue of Iesu Christ. Which figuratiue Seruices and Ceremonies, haue ben the Images / Figures / and Shadowes, of ỹ true and spirituall Thinges / which were to-fore: through Iesus Christ; comto-passe, seen, heard, also spoken and published, in the true Beeing / for that wee should ther-through remember thesame true and spirituall Thinges: and that altogether in such-wise, as the Iewes also had had and ministred their figuratiue Seruices and Ceremonies / wherwithall they were sustained vnto the Daye, wherin Christ was borne vnto them of the Seede of Dauid. Which figuratiue Seruices and Ceremonies, were the Images / Figures / and Shadowes / to a Memoriall of the true spirituall Thinges / which should: in the time to com; com-to-passe / and be seene, heard, also spoken and published, in the true Beeing of the [2] vncouered Face of Christ.

2 1. Cor. 13. b. 2. Cor. 3. b.

The XXXI. Chapiter.

Far-

FArdermoze ; yee Deerlie-beloued; A beholde and conſider/how that the catho-lick Church of Rome, hath obedientlie grounded itſelf on the foꝛeſaide Seruices and Ceremonies/ which are the Figures oꝛ the Pꝛefiguration of the true Chꝛiſtianitie and her Seruices · and ; with diligence and feruentie; ob-ſerued thoſeſame, to a good Diſcipline oꝛ Oꝛdi-naunce of the Congregations · and euenſo ; in Fi-gures; boꝛne the Name of Chꝛiſtians.

2. Chriſtians, ſignifie vnto vs/Thoſe that are annoynted. Foꝛ the Holyons of Chriſt were in times-paſt ſo named/ [a] which were annoynted with the holie Spirit of Chriſt, to Pꝛieſtes oꝛ Elders of the holie Vnderſtanding. a Act.2.a.

3. Thꝛough which Annointing with the holie Spirit of Chriſt, they were the vpꝛight Fathers of the Howſholde of Chriſt, and Foꝛegoers in the chꝛiſten Congregation/ which daylie ſetfourth [b] the Wooꝛd of Life ; which is Chriſt himſelf/ and had his [c] Shape in them; beſoꝛe the Diſciples of the Wooꝛd oꝛ Chriſt: wheꝛwith the Nouices oꝛ Diſ-ciples of Chriſt, were nourriſhed and bꝛought-vp in all Wiſdom and Righteouſnes of God ; with holie Vnderſtanding; vnto the [d] Olde-age of the Man Chriſt, oꝛ Annointing of the holie Goſt. The which ſhall now alſo in this Daye ; vnder the Obedience of the Loue; flouriſh euenſo in the true Beeing/ accoꝛding to the Pꝛomiſes. b Iohn.6.h. 1.Iohn.1.a. c Gal.4.b. d Ephe.4.b.

4. THiſſame Foꝛe-going of the Elders of the holie Vnderſtanding/and their Annoint- B

ting of the holie Goſt: to Prieſtes/Elders/and Fathers; hath the catholick Church of Rome: till vnto this Daye; miniſtred and obſerued in Figures/ as is abouesaide. For/ to a Token-of-remembraunce of the holie Annointing of Chriſt, with the holie Spirit/ they haue vſed the Annointing with Oile: And it is a Sacrament of the holie Church of Chriſt, which ſignifieth vnto vs, the Annointing of the Prieſtes or Elders with the holie Goſt.

5. Of which annointed Elders/ or Fore-goers of the Communialtie of the catholick Church of Rome, the Cheefeſt-annointed is named, Papa: and ſignifieth vnto vs, an Olde-father in the holie Vnderſtanding. alſo the cheef Biſſhop or High-prieſt/ which hath his Beeing or Conuerſation, in the Moſt-holie of the true and perfect Sanctuarie/ and miniſtreth his Office of the holie Woorde therout: and for that cauſe is alſo named, the moſt-holie Father.

6. For in times-paſt, the Eldeſt in the holie Vnderſtanding: among them which were annoynted with the holie Spirit; was ſo named/ becauſe that hee: before all other; was the Eldeſt in the holie Wiſdom of God: alſo a Father of his ſpirituall Children/ and of all ſpirituall Perſons.

7. For through his Seruice of ẏ holie Woord, the true Cleernes of Chriſt was ſpread-abrode in all Landes: and the liuing Soules: through the Seede of the holie Spirit of Chriſt; were brought-fourth, [e] to a Communialtie of Chriſt, and Tabernacle of the liuing God/ [f] wherin God liued and dwelt.

e Eph. 4. 5. c.
f 2. Cor. 6. b.
Apo. 21. a.

dwelt. Which true Beeing, is the vpright Seruice of Christ, that flourished-in-force by the Annoynted with the holie Spirit of Christ. And hath ẏ to a Memoriall of thesame Seruice; ben figuratiuelie obserued in the catholick Church of Rome.

8. THose now that are next vnto the forementioned Papa, are named, Cardinalles. C which signifie vnto vs, the Principallest/ which are neerest ẏ in the mostholie Vnderstanding of the Godlynes; vnto the Eldest or Holiest-father / and haue their communion with him, in the Most-holie of the true and perfect Beeing.

9. For the Principallest ẏ which were neerest vnto the Eldest or Holiest-father, in the [s] Olde-age of the holie Vnderstanding / and in the Righteousnes and Godlynes; were ẏ in times-past; so named, in the true Beeing. [s] Ephe.4.b.

10. THe next vnto the Cardinalles, are named Bysshoppes. Which signifie vnto vs, the Pastours of the Sheepe and Lambes of Christ, and the cheef Priestes or Elders / which in the Seruice and Testimonie of the spirituall and heauenlie Trueth ẏ administred by the cheef Bisshop or oldest Father; are vnderstanding · and growen-vp so olde and manlie, to the mankie Stock of ẏ oldest Father/that they haue receaued the Keye of the spirituall and heauenlie Vnderstanding / for to vnleck thesame holie Intelligence, vnto them that are a-growing-vp to Elders / and to ordaine them to Priestes or Elders. Wherthrough they distinctlie-diuide the Ordinaunce and Lawes of the

spiritnall and heauenlie Goods / and the Vnderstanding of thesame / from the earthlie, naturall, and worldlie Ordinaunces. namelie / to a good Keeping and Pastouring of the Congregation or Flocke of Christ.

D 11. For-that-cause they are also Foregoers vnto them that are growing-vp to Elders, [h] in the Mortifying and Burying of the Sinne. and the Ministers of the holie Woorde, in the Holie of the true Offering: That is / in the keeping of the Passcha or Passe-ouer with Christ, in his Supper: wherin the Death of the Sinne / and ; at the ende of thesame; the Making-aliue of ye Man comethtopasse.

h Rom. 6. a. Col. 2. b. 3. a.

12. With which Seruice, they infourme and are seruiceable to the Priestes or Elders which are acoming-on (namelie / vnto the wayned Lambes / which are wayned or withdrawen from the Milke of their Youngnes · and [i] growing-vp to the Olde-age of a Sheepe of Christ, or which increase them in the godlie Wisdom of Christ) till vnto [k] the Olde-age of the holie Vnderstanding of Christ, and of the godlie Wisdom of the oldest Father / or cheef Bisshop.

i Col. 1. b. 2. Pet. 3. b.

k Ephe. 4. b.

13. For, because of thissame Seruice in the Holie / and because of their manlie Olde-age of the holie Vnderstanding, such Ministers of the holie Woorde, were in times-past ; in the true Beeing; named Bysshoppes or Superiours of the Elders / ether [l] Pastours of the Sheepe of Christ.

l 1. Tim. 3. a. Tit. 1. a.

E 14. The next vnto the Bysshoppes, are named PARRISH-PRIESTES or Cu-

Curates. Which signifie vnto vs, Leuiticall Priestes/or adioyned Pastours/and Elders of the holie Vnderstanding/ as those that are ioyned and ordayned to the Ministration of the holie Priestes-office/ and to the Seruice of the Communialtie/ for to minister euenso in the Seruice of ẏ holie Woord; the Forefrunt of the holie Tabernacle/or the [m] Entraunce of the Church of Christ, ether [n] Beginning of the christian Life, in his Seruice and Requiring. Which Elders are chosen and ioyned to the Seruice of the holie Woord/ because they leaue or let-passe the Childhod or Youngnes of the holie Vnderstanding / and growe-vp accoording to the Requiring of the Seruice of Loue; vnto the manlie Agednes [o] of Christ [that is, vnto the true Beeing of the oldest and holiest Father] or passe-fourth after the Perfection: and euenso go-before the Communialtie of the Beleeuers in the [p] Circumcision of the Heart/ or in the [q] Laying-away of the Sinne in the Fleash; in all Feare of God.

m Math.3.a. Luk.3.a.
n Heb. 5.6.a.
o 1.Cor. 13.b. Ephe.4.b.
p Deut. 10.b. Ier.4.a.
q Rom.6.a. Col.3.a. 1.Pet.2.a. Heb.12.a.

15. For-that-cause they haue also their Seruice, in the Congregation or Church of Christ. namelie/ in the Forefrunt: that is/ where the Sanctification or Godlynes/or ẏ [r] New-birth in Christ, hath his Beginning / to a [s] Laying-away of the Sinne in the Fleash.

r Iohn.3.a.
s Rom.6.a. 1.Pet.2.a.

16. Heervnto serue the Parrish-priestes / as to such Procuratours or Helpers-forward of ẏ Communialties/ for to beare [t] a good care ouer them; and to witnes and teach them daylie, the holie Vnderstanding of Christ the oldest Father/ / F

t Heb.13.b.

accordíng to the Ordinaunce of their Bisshop / to a Leading of them into the Holie of the true Godser-
v Heb.9.b. uice in the Spirit / where the v Purging and For-geeuenes of Sinnes cometh-to-passe / to thend that the Communialtie should euenso ; with the Seruice of the holie Woorde ; be peaceablie sustayned and
x Ephe.4.a. nourrished / and liue godlie x in all Loue & Concord.

17. THe next vnto the Parrish-priestes, are named Deacons. Which signifie vnto
y 1.Tim.3.a. Tit.1.a. vs, Ministers y or Helpers of the Parrish-priestes, in the holie Godseruices / to thend that it all ; whatsoeuer concerneth the Seruice of the holie Woorde / and the godlie Doctrine ; mought be orderlie and godlie ministred, among the Communialties.

18. THe next vnto the Deacons, are named SEXTONS. Which signifie vnto vs, Conseruers or Keepers of the holie Thinges : or to whom the chardge of holie Thinges ; to be vsed in their Ordinaunce ; is committed / that they mought be occupied in due or conuenient time.

G 19. AMong all those, ther are also risen-vp many-maner of Orders / wherthrough many Annoyntedons / and zelous People, haue sought the Righteousnes and Holynes / which are named Monckes. Which signifie vnto vs, such as dwell alone / and are ; through the Loue of ẏ Righteousnes ; sanctified · and for that cause also, seperated from the Worlde / and from all what is worldlie and fleashlie / for to liue euenso ; as Sanctifiedons of God ; in the Solitarines of their Life, wholie in God / and in his holie Beeing.

20. For

20. For such as were mortified touching the World and the Fleash / [a] with all Self-lustes and Desires / and busped them not with anything, saue-onlie with the Thinges which concerned God and his Righteousnes, were in times-past, so named. a Gal.5.2.

21. NExt vnto all these fore-named Annointedons, are the common People / which beleeue and cleaue-vnto the Seruices / Religions / and Ceremonies of the Annointed / and which also humble them to the Requiring of those-same. The which are named Christians. and are yet vnannointed: and signifie vnto vs, the Christen-church or the Congregation of Christians or Annointedons / which are assembled: through the Seruice of the holie Word; by the Elders [b] of the holie Vnderstanding, vnto the Sanctificatiõ in Iesu Christ, and before whom the costlie Treasures of the holie Thinges / or of the spirituall and heauenlie Goods are setfourth, vnto Saluation in Christ. and which also submit them obedientlie vnder the Doctrine of the Annointedons or Spiritual-persons: which daylie holde-fourth the Lawe or Ordinaunce of the Lord before them / and teach them, how they should liue: also com to the spirituall Vnderstanding or new [c] Birth in Christ. and what they ought to doo / and leaue vndon. b Math.13.k. Heb.13.b. c Iohn.3.a. Rom.6.a.

22. And they that remaine, liue, & walk with-out H
thesame Christianitie / or her Congregatiõ / with all them that are not incorporated: as Fellowe-members of the Church of Christ; into thesame, are named Heathen / which haue their Fourthgoing

; with-out Christ and his Church; in the Heathenship or Vncircumcision. also are captiued or blinded with Darknes. and cannot obtaine nor inherit any Saluation nor euerlasting Life, with Christ.

23. BEholde / All this hath ben euen-so in times-past in his true Beeing / when-as the Light of Life had his Cleernes: and the Beleef of Iesu Christ, her Seruice, in the Holyons of God: the renewed or godded Men: vpon the Earth. But all thissame; as touching the Knowledg therof according to his vpright Beeing; is becom darkened or secreat before Many: and the Trueth and right Ordinaunce of thesame, also vtterlie vnknowen. All which shall now; in this Daye of Loue; be [d] restored or brought-againe; through the Reuealing of the Comming of Christ and of his holie Spirit; into his vpright State and true Beeing / or christian Ordinaunce / and flourish or becom forcible / according to the Promises.

d Act. 3. c.

The XXXII. Chapiter.

A NOw when these Seruices of the Images or Figures; to a Memoriall of the holie Thinges, which were to-fore chaunced, concerning Christ and his Holyons; had stoode a long-season, in their Seruice / So haue many People ben drawen therwithall / which respected and beleeued thosesame, for the verytrue and perfect Godseruices / and Woorkes of Righ-

Righteousnes, which God required: and they were likewise so set-fourth and taught by Many. namelie, after the maner as it also chaunced in times-past,[a] with the Jewes, which stoode in such-like-wise captiued in their imagelike and figuratiue Seruices and Ceremonies.

a Esa. 1.b.43. c.66.a. Ier.7.b.c. Ozeę. 5.6.a. Mich.6.a.

2. For vnto all them that walke with-out the true Beeing of the Godlynes & heauenlie Trueth, or with-out the Familie of the Loue of Iesu Christ, and so, according to their Goodthinking; set-vp, minister, teach-fourth, and obserue, Seruices and Ceremonies, all thinges chaunce, or they haue them; in Similitudes,[b] Parables, or closed Bookes. and in Images, Figures, and Shadowes, because they should not, with-out the Verytrue and his vpright Prefiguration; see, with the Eyes of their earthlie Mindes, heare, with the Eares of their fleashlie Thoughtes, nor comprehend in their darke Heartes, the secreat Woorkes of the holie Spirit of Christ: which also the Worlde nor her Wise, [c] vnderstand, knowe, nor receaue.

b Esa.6.29.b. Math.13.b. Act.28.d. Apo.5.a.

c Sap.1.a. Math.11.c. 1. Cor.2.b.

3. BVt when-as now many-maner Abuses and Ignorannce of the right Difference of thesaide figuratiue Seruices (which witnessed, according to the Scripture, figuratiuelie; of the Verytrue which was com-to-passe) were entred-in: and that the Seruices and Ceremonies, were taught, beleeued, and obserued with Ignorannce, by Many. So is-ther at the last, great Contention, Debate, and Diuision of Mindes and Vnderstandinges, risen-vp, among them that were com-

B

prehended thervnder; for the Seruices and Ceremonies cause.

4. Wherthrough Many, vnorderlie reiected & blaspheamed the Seruices and Ceremonies of the catholick Church of Rome. rented the Concorde and nurturable Sustentation of thesame. and turned them away therfrom. and euenso, out of their Knowledg; which they tooke out of the Scripture; brought-in certen Seruices and Ceremonies, in an other wise or order. and setfourth and taught thosesame; for the vpright christian Ceremonies; vnto the People. Howbeit, they haue procured or obtained little Loue and Righteousnes· but rather much Contention and Controuercie, ther-withall. For Many of them vnderstood not, what they taught/ nor what the Seruices and Ceremonies; which they reiected & blaspheamed; signified in themselues.

5. They spake likewise much of Gods Woorde/ which yet they themselues (likeas it is a liuing and mightie Woorde, [d] that cutteth and perceth; as a sharpe Swoorde; into the Inmost-part of ỹ Soule) had neuer heard· nor seene his Cleernes (likeas it is shining and flowing-fourth out of ỹ liuing God)/ much lesse vnderstood ỹ Mind or Will of thesame.

[d] Iere.23.c. Heb.4.b.

C 6. For that cause, they haue also not distincted nor declared vnto the People, the figuratiue Seruices/ nor the Minde of their right Fourme and Vse; wherynto they were vsed by the Olde-fathers; from the peruerse Opinion, wherin they were setfourth or taught by Many· and the People captiued therwith.

7. Be-

7. BEholde / In this Contention and Controuercie, which sprang-vp among the vnilluminated People : after that the Defection or Estraunging from Christ and from [c] the holie Beleef, was once chaunced with Many; through the Woorkes of Darknes / So became then manifest and knowen (like-as ther is writen therof) the Nature of Sinne / or the [f] Childe of the Deuell / and of the † Condemnation / which in the Scripture, is named Antichrist: whose Iniquitie (wherthrough the Lawe or Ordinaunce of the Lord was abolished · and the true Holie and the Requiring of his Seruices, [g] laid-wast in ỹ Heartes of Men) remained secreat and vnknowen vnto Many, till vnto thesame time.

c 1. Tim. 4. a. 2. Tim. 3. a. 2. Pet. 2. a.

f Iob. 18. 20. a. 2. Tess. 2. a.

† Supra. 28. d.

g Dan. 9. 11. d Math. 24. b. 2. Tess. 2. a.

8. In which time of the Manifesting & Knowledge of thissame Mischeuousone, one mought certenlie (if hee had had a right regard vnto ỹ Scripture) haue easelie perceaued therout, that the [h] great Daye of the Lorde and the [i] Comming of Christ, was comming-on or at-hande / and harde-by / according to the Scripture.

h Ioel. 2. b. d.

i Math. 24. d. 25. d. Tit. 2. b.

9. BVt seeing now that ther was much Contention / and many diuided Mindes and Vnderstandinges : which very-much reprehended, slaundered, and iudged each-other for euell; risen-vp or com-in-place / and that certen Seruices and Ceremonies were brought-in, in variable-sort / So haue-ther ben also among them all, many zelous & godfearing Heartes / which haue loued the Righteousnes with all their Heart · and for-that-cause, searched D

searched the Scripture: that they mought vnderstand thesame; with great Diligence and Earnestnes: and so sought after the most-perfect Vnderstanding of the Scriptures.

10. But for the most part, they were all diuided one against another. For euerypone rested perswaded to haue right in his cause: and likewise: in his Seruice; the vpright Christen-ceremonies / or the Name therof.

11. Among all these ther haue also ben Certen / which were counted of Many, for Sectuaries / Heretickes / and Seducers of the People: and for-that-cause, persecuted and bannished. and Manye: for the Conscience and Faythes cause; were slaine and put-to-death.

12. Oh! What a lamentable Thing, is the Slaying or [k] Shedding-of-bloud, for the Consciences cause / to-wit, of those that are zelous towardes the Righteousnes / and: according to the outward Dealing; doo noman harme.

k Esa.59.a. Ier.22.b. Ezec.22.a.

13. For this I saye verelie / that many single-minded Heartes, for the Consciences cause: which they had to God and his Righteousnes; haue ben giltleslie put-to-death.

14. Oh / what is-ther more lamentable before God and his Holyons / [l] then the Shedding of innocent Bloud!

l Psal.56.58. 59.a.b. Esa.59.a. Iere.22.b.

The XXXIII. Chapiter.

Among

AMong these diuided People, ther haue Many likewise mingled themselues/ whose Heartes sought not the Righteousnes: which also at the last became manifest, to be false Heartes. namelie/ through their Couetousnes and [a] Ease in the Fleash/ and through manifolde Self-seeking, wherafter they sought/ as also through much-more other Falshod, which they practised and vsed. A

a Act.20.c. Rom.16.b. Phil.3.c. 2.Tim.3.a. 2.Pet.2.a.

2. Certen of those false Heartes, haue turned them to Slaundering and Traytorie: in such wise, that they haue ; with Slaunder and wicked Backbyting; [b] betrayed the Other, with whom they ; in Hypocrisie; had falslie their conuersation: yea/and also deliuered-ouer certen into the Handes of the Maiestrates, for to be slaine or rooted-out.

b Math.24.a.

3. Certen haue killed, murdered, and ; in many-maner of wise; destroyed one another of them. Certen [c] haue applyed them ; with Subtiltie; vnto Pyrour and Warlie-dealinges/ and to Stealing or Theeuerie: and certen also to false [d] and inordinate Liberties/ and are euenso fallen into manifolde vniust Dealinges and Blaspheaming of God.

c Math. 24.a. d Sap.14.c. Rom.1.c. 2.Pet.2.b.

4. For-that-cause/ through these many-maner of Abuses and Ignorances ; taken-on and maintained out of the Knowledg of the Scripture; and by-reason of the false Heartes, which set-fourth and inforced Religions/ Ceremonies/ or Godseruices (wherthrough they ; with manymaner of false Testimonies; accused each-other for Sectuaries and Seducers: and also brayed-fourth much Wickednes

nes : to Slaunder and Curssing; one ouer another) the Maiestrates of the Worlde, were occasioned : against Many; to Persecution & Putting-to-death.

B 5. YT that time ther came great Streictnes and Calamitie, vpon many People. also much Doubting and Bethinking, which mought be the Trueth / the Righteousnes / and the vpright Seruices or Ceremonies which God regardeth.

6. But whilst that they knewe not the Trueth / the Righteousnes / nor the vpright Seruices and Ceremonies / nor loued the vpright Righteousnes with all their Heart / so is also the Loue vnto the

e Math.24.b. Righteousnes, [e] waxen-colde with Many: and they are therthrough becom slothfull towardes thes same. but very diligent in their owne Insorcements or Enterprises.

7. In like-maner, Many (seeing that they lo/ued not the Righteousnes with whole Heart) be/came altogether vainlie-minded · and like vnto the Worlde, in her Abhominations. and haue euenso let-passe all fruitfull Doctrine.

C 8. FOr-that-cause : O all yee which now in this Dore, loue the Trueth and Righte/

f Pro.1.a. ousnes; haue now a good regard heeron / [f] and fol/lowe not the Seducing of the Destroyers / nor the Mulitudes of the Ignorant, in their Errour: nor

g Rom.12.a. inforce you not [g] to be of-one-minde with the con/tentious World / nor with the discordable or diui/ded Wise & Scripture-learned: but applie you vnto

h Eph.4.a. Concorde, [h] in all Loue: and looke into it with Vn/derstanding, what the Scripture saith / what it re/quireth

quireth of vs/and how it becometh fulfilled: as also how that wee are not called; through the Scripture; vnto [i] Strife/ Contention/nor to Variaunce or Discorde · but vnto Peace/ and to the Loue.

[i] 1. Cor. 7. b. Eph. 4. a.

9. For I say vnto you verelie / that ther are before this Daye of Loue; which is the true Light of God/ and the Comming of his Christ itself; many Scripture-learned (that were very ritchlie learned with the [k] Speaches of litterall Scripture, in the Subtiltie and Knowledge · but not in the [l] Renewing of their Spirit and Minde, vnto [m] the Kingdom of God) risen-vp / which haue not inseene, vnderstoode, nor knowen the Trueth of God, in the Light of the heauenlie and spirituall Wisdom of Christ · much-lesse witnessed or taught thesame. and yet much-lesse brought-in or ministred the vpright or true christen Ceremonies, which leade vnto the Godlynes in Iesu Christ · or to his Loue and Peace.

[k] Mat. 23. a. b. 24. a. [l] Rom. 12. a. Eph. 4. c. [m] Math. 13. f.

10. For they haue not out of their litterall Knowledge, vnderstoode the [n] secreat Minde of God/ nor the cleere Ground of the Seruices and Ceremonies of the Christians. therfore also they haue consulted or helde Counsailes therof: and are euenso becom disputing and at-variaunce betwixt themselues, about the Scripture / and about eachothers Opinion and Institution of his Ceremonies and Seruices/ and haue not inherited the true Loue and Peace of Christ.

D

[n] 1. Tim. 1. a. 2. Tim. 3. a.

11. Wherout each-one may by himself, well perceaue and marke/ [o] that it is meere Lies or vn-

[o] Ier. 8. 23. c. d

true,

true, what such Scripture-learned; through the Knowledge which they get out of the Scripture; bring-in, institute, preach, and teach.

E 12. Therfore consider now, that noman; out of his Knowledge of the Scripture; can rightlie erect, teach, nor set-fourth the christian Ceremonies. But they shall; in their right Fourme and Vse; be setfourth, administred, and taught, by Them that are chosen or rayled-vp thervnto by
p Rom.6.12.a God. which followe after Christ, [p] in his Death. becom renewed with Him, in a new Life: and in whom the liuing God with his Christ, hath euenso then obtayned [q] his Dwelling & Shape. From
q Iohn. 14.c. Gal.4.b. whose Bodies likewise, the Woordes of God and
r Iohn.7.d. Christ, do than flowe-fourth [r] as liuing Waters. which also concordablie agree with the Testimonies of the holie Gost: and with our Writinges and their Requiring: as also with the Requiring of the Lawe / of the Prophetes / and of the Apostels of Christ.

13. Beholde / out of the Declaring of these vpright Followers of Iesu Christ, in the Requiring of his Doctrine; till vnto his Loue / it shall now all; whatsoeuer concerneth God and his Seruices; be vprightlie and according to the Trueth, vsed and ministred in his right Ordinaunce / according to the Scripture. Let euerypne now therfore haue a good regarde heer-vnto / and take it effectuallie to heart.

14. What wee had heere more to saye, of the Dissention: of the Contending / about the

the Ceremonies · and of the pernitious Sectuaries and Heretickes ; and who they are ; , is declared in the Glasse of Righteousnes.

The XXXIIII. Chapiter.

BVt the-whylst now that the figuratiue Seruices and Ceremonies of the Christians, yeat flourished-in-vigour: and that the discordable Mindes, out of the Knowledge of the Scripture, did daylie increase ; to a more Intangling; with much Contending and Disputation of Christ and of his Seruices and Ceremonies: and that many goodwilling Heartes ; which had great [a] Hunger and Thirst after the Righteousnes; searched the Scripture ; for to vnderstand the Trueth and the Will of God/ and to liue therin; with great Diligence and Zeale/ and sighed and prayed vnto God / So hath God at the last, remembred the Desolate/ [b] heard the Sighing and Prayer of the Poore/ and for his Chosens-sake (to thend that his Trueth / and what his Will is, mought ; before all Louers of the Trueth; be made-manifest or declared/ and the Scripture fulfilled) [c] shortened the Dayes/according to his Promises. and ; through the heartie Mercifulnes of his Loue; wrought a great [d] and wonderfull Woorke vpon Earth, out of his holie Heauen. and [e] raised-vpp Mee HN, the Least among the Holyons of God (which laye altogether dead/and ; without Breath and Life; [f] among

A

a Math.5.a.

b Exod.3.a. Psal.9.b.

c Math. 24.c.
d Abac.1.a. Act.13.c.
e Iohn.6.e. Act.17.d. Rom.8.b. 1.Cor.6.b. 2.Cor.4.b. Ephe.2.a.
f Ezech. 37.b

the Dead) from the Death/ and made mee aliue, through Chriſt, as alſo annointed mee with his godlie Beeing. manned himſelf with Mee / and
g Iohn 17. c. 2. Pet. 1. a. godded [g] Mee with Him / to a liuing Tabernacle
h Iohn. 14. c. 2. Cor. 6. b. Apo. 21. a. or [h] Howſe for his Dwelling / and to a [i] Seate of his Chriſt, the Seede of Dauid, To-thend that his Wonderful-woorkes mought now [k] in the laſt
i Pſal. 45. 89. c Eſa. 16. b. time, be knowen · the Light of his Glorie : with
k Eſa. 2. a. Ioel. 2. c. Act. 2. b. full Cleernes and Inſtruction; reuealed · and the Coming of his Kingdom : to an Euangelie of the-
l Gen. 22. b. ſame Kingdom/ and to the [l] Bleſſing of all Gene-
m Math. 24. b Apo. 14. a. rations of the Earth; [m] publiſhed in all ẏ Worlđ/ accoording to the Scripture.

B 2. Beholde and conſider : my Beloued; how
n Pſal. 4. 68. d wonderfullie [n] God woorketh in his Holyons: and how that now in this Daye or Light of the Loue,
o Rom. 14. b. 2. Cor. 5. b. the [o] Judgment-ſeate of Chriſt is reuealed and de-clared vnto vs out of Heauen : to a righteous Judgment vpon Earth; from the Right-hand of God: and how that on theſame Judgment-ſeate of Chriſt (that the Scripture mought be fulfilled)
p 2. Reg. 7. b. Pſal. 98. c. d. Eſa. 16. b. 32. a. 42. a. Ier. 23. a. 33. b ther ſitteth [p] One now : in Trueth; in the Habi-tation of Dauid: which iudgeth vprightlie / think-eth vpon Equitie / and reaulreth Righteouſnes.

3. Through Him, God will now in this Daye : which Hee himſelf hath appointed / or ordained
q Act. 17. d. thervnto; iudge the [q] Compaſſe of the Earth, with Righteouſnes.

4. In which thiſſame Daye or laſt Time [namelie / in the Perfection of the Woorkes of God/ and in his righteous Judgment] the God of

of Heauen hath now declared himself & his Christ, together with [r] all his Saincte, vnto vs [s] his Elect: [d] also made a Dwelling with vs: and brought cuenso vnto vs: out of his holie Beeing; the Most-holie of his true Tabernacle/ [s] with the Fulnes of his Garnishing/ and spirituall heauenlie Riches/ to an euerlasting fast-standing Ierusalem, [t] and Howse for Gods Dwelling/accoarding to ỹ Scripture. The which is the verytrue [v] vndisturbable Kingdom: full of all godlie Power/ Ioye/ and of all heauenly Bewtifulnes; wherin [x] the Laude of the Lorde: with Fulnes of the eternall Life and louelie Sweetnes; is sung, from euerlasting to euerlasting: and wher-in all Mindes [y] of pure Heartes, [z] do dwell, liue, and walke: with Freedom/ and christian Triumph; in all Loue.

r Esa.3.b. Mat.24.25.d Iudę.1.b.
s Psal.96.a. Apo.21.a.b.
t Ioel.3.c. Apo.21.a.
v Dan.2.
x Psal.67.96. Ioel.2.c. Apo.15.a.
y Math.5.a.
z Leui.26.b. 2.Cor.6.b. Apo.21.b.

5. THis great Daye-light of the mosthigh God, hath presentlie: in his righteous Iudgment; shyned about vs. Which [&] great Grace and Mercie is chaunced vnto vs/ for that wee should [a] publish the true Euangelie of ỹ Kingdom of thesame Light, in all the World/ for a Witnes vnto all People/ and to Peace and Ioye/ as also to an eternall [b] Mercifulnes or Pitying of the Seruantes of the Lorde/ or of all them that seeke the Lorde/ that the Scriptures mought becom fulfilled: and all such as remember the Lorde, be [c] assembled: in the Bodie of Christ; vnto this his Seate of the righteous Iudgment/ and to his Most-holie of the true Tabernacle or Howse of his Dwelling. and not for our sake/ nor for any-

C

& 1.Tim.1.b.
a Math.24.b. Apo.14.a.
b Deut.4.32.
c Esa.2.a.13.e 60.a. Ier.3.b.50.a. Ezech.37.c.

mans Righteouſnes cauſe.

6. Foꝛ euenſo ; in all ſuch-ſoꝛt as God hath now made-manifeſt his Wonderful-wooꝛke, vpon the Earth; muſt the Scripture be fulfilled · his Moſt-holie declared, to an euerlaſting, true, and perfect Light · and euangelized oꝛ publiſhed in all the Wooꝛld, to an euerlaſting [d] Reſt and Peace of his Holyons.

d Eſa.32.c. Mich.4.a.

7. Foꝛ I ſaye vnto you verelie / that the Loꝛde hath wꝛought this Wonderful-wooꝛke of his Loue ; extended on vs out of his Gꝛace; foꝛ his owne ſake/ foꝛ to make his holie Name, now in the laſt time ; accoꝛding to his Pꝛomiſes; [e] great and gloꝛious in all Landes : and ſo to declare his Trueth and Righteouſnes, vpon the Earth : to ſhewe his true Godſeruice: to conſecrate oꝛ hallowe againe the Holie of his true Tabernacle ; which hath a long time, vtterlie layen-waſt with [f] many Abhominations; thꝛough his gratious Wooꝛd and Seruice of Loue, out of the Light of the Moſt-holie : and to ſet-vpp againe [g] the daylie Offering/ which hath alſo ceaſſed a long time, foꝛ the Abꝛhomination of Deſolations cauſe / To thend that theſame mought be miniſtred in his vpꝛight Serꝛuice ; like-as in times-paſt ; to the Purging and Foꝛgeeuenes of Sinnes.

e Pſal.113.a. Eſa.59.c. Mal.1.b.

f Dan. 8.b.9. c.11.d.12.a. Math. 24.b.

g Dan.8.b.9. c.11.d.

D 8. EVen-thus wolde ȳ Loꝛde let his Wooꝛd of Life be heard ; now [h] in the laſt time; vpon Earth/ that his Pꝛomiſes mought be eſtaꝛbliſhed · the hungrie Soules, ſatiſfied [i] with Righꝛteouſnes · the Scripture [k] fulfilled, in all what

h Eſa.2.a. Mich.4.a. Act.2.b.

i Math.5.a.

k Luk.24.e.

God

God hath ſpoken through the Spirit of his Pro-
phetes and of his Chriſt, and the Man; which
hath vtterlie corrupted his Vnderſtanding, with
the Knowledge; [1] made-ſafe and bleſſed, out of his Grace, according to the Promiſes. 1 Math. 24.c.

The XXXV. Chapiter.

BEholde, yee Deerlie-beloued; how A
that now in this preſent Daye, the Scrip-
ture becometh fulfilled, in all what it
mentioneth of Chriſt, [a] of his Seede, and a Gen.21.22. Eſa.2.a.60.a Mal.3.a.4.a. Math.24.25.
of the Comming of his Glorie.

2. Which Comming of Chriſt in his Glorie, like as theſame was in times-paſt publiſhed [b] vnto b Eſa. 40.49. Mal. 1.b. Act.13.c. Rom.9.b.11. a.b.c.
the Heathen, and alſo beleeued of them; God hath
now in the laſt time, declared among the Heathen.
and ſhewed-mercie on the Heathen, before all Other, That the whole Earth mought be [c] filled c Eſa.11.a. Abac.3.b.
with his Glorie, likeas ther is writen therof: [d] As d Num. 14.c.
trulie as I liue, ſaith the Lorde; the whole World
ſhall be filled with the Glorie of God.

3. Farder ſayth the Lorde through Eſdras:
They [e] that haue not heard mee, ſhall notwith- e 4.Eſd.1.d.
ſtanding beleeue mee, or put their truſt in mee: and
they to whom I haue ſhewed no Tokens, ſhall
doo the thing that I commaund them. They haue
ſeene no Prophetes: yet ſhall they call their Vn-
righteouſnes to remembraunce. Therfore witnes
I Mercie (ſaith the Lorde) vnto the People which
are for to com: whoſe Babes or Little-children,

reiopce them with Gladnes. And although they see mee not with bodelie Eyes / yet beleeue they in the Spirit, the thing that I saye. I will geeue vnto them the Dukedom of Abraham, Isaac, and Iacob, and of the Prophetes.

B 4. Farder, through Esai: [f] The Lorde will
f Esa.5.c.11.b displaye or set-vpp a Banner, farre-abrode among the Heathen · and allure them from the Endes of the Earth.

g Ezech.39.c 5. Againe, through Ezechiel: [g] I will bring my Glorie among the Heathen / that all Heathen may see my Judgment that I haue kept · and my Hand which I haue stretched-out ouer them / to thend that the Howse of Israel may therby knowe, that I [:] the Lorde [:] am their God / euen from this Day fourth, for euermore.

h Soph.3.b. Zach.2.b. 6. Againe, ouer Israel: [h] O thou Doughter of Israel, I will builde thee againe / that thou shalt be firme and sure.

i Num.24.a. 7. Againe: [i] The Habitations of Israel are very goodlie: For they are like brode greene Valleyes / as the welwatered Gardens, by the Riuers / and as ỹ Tabernacles which ỹ Lorde stablisheth / euen-like the Ceders planted by the Waters side. Ther shall Water flowe-fourth out of his Bucket: and his Seede shall be a great Water.

C 8. Beholde / In this present Daye, is this
k Esa.26.b. Dan.12.b. 4.Esd.7.d. Iohn.5.c. 1.Tess.4.b. Scripture fulfilled: and [:] according to the Testimonie of the Scripture; the Raysing-vpp and [k] Resurrection of the Lordes Dead, cometh also to-passe presentlie in thissame Daye, through the

the Appeering[l] of the Comming of Christ in his Maiestie. Which Resurrection of ỹ Dead : seeing that thesame is com vnto vs from Gods Grace; wee do likewise in this present Daye : to an Euangelie or ioyfull Message of the Kingdom of God and Christ; [m] publish in all the World, vnder the Obedience of the Loue. l Math. 24.d. 25.d. Luk.17.c. Act.1.b. m Math.24.b Apo.14.a.

9. In which Resurrection of the Dead, God sheweth vnto vs / that the Time is now fulfilled / that his Dead : or [n] the Dead which are fallen asleape in the Lorde; rise vpp in this Daye of his Judgment / and appeere vnto vs, in godlie Glorie: which shall also : from hence-fourth; liue in vs euerlastinglie, with Christ, and [o] raigne vpon the Earth: wherin the Scripture becometh fulfilled in this present Daye / like as ther standeth written therof: n Esa.26.b. 1.Cor.15.c. 1.Thess.4.b. o Apo.5.22.a.

10. The [p] Lorde shall iudge his People: and Hee will haue-mercie on his Seruantes or Ministers. For Hee shall beholde that their Power fayleth them. p Deut. 32.d.

11. Againe: The Lorde slayeth / [q] and maketh-aliue: Hee leadeth into Hell. and bringeth therout againe. q Deut. 32.d. Tob.13.a. Sap.16.b.

12. The Lorde maketh poore and ritch: [r] Hee humbleth and exalteth. r 1.Reg.2.a.

13. Hee lifteth-vpp [s] the Needie, out of ỹ Dust: and exalteth the Poore, out of the Mire / that Hee mought set him among the Princes / and let him inherit the Seate of Honour. s 1.Reg.2.a. Psal.113.a.

14. Farder, the Lorde saith touching his Dead: D

t Esa.57.b. I [t] will not contend for-euer / nor be alwayes angrie: but ther shall a Spirit or Winde blowe from
v Ezech.37.b my Face/ [v] and I will make Breath.

15. Againe, Christ speaketh touching him which
x Iohn.6.c. beleeueth in Him: [x] I will raise him againe in the last Daye.

y Act.17.d. 16. Againe: [y] The Lorde hath appointed a Day/ in which Hee will iudg the Compasse or Circuite of ẏ Earth, with Righteousnes/ through one Man, in whom Hee hath decreed it: which holdeth-fourth the Beleef before euerypone/ inasmuch as God hath raysed Him from the Death.

z Apo.21.a. 17. Againe: [z] Ther shall be no-more Death/ Sorrowe/ Wayling/ nor Paine: for the First, is passed by. And hee which sate vpon the Seate, spake: Beholde/ I make it altogether Newe.

The XXXVI. Chapiter.

A WIth this Resurrectiõ of the Lordes Dead, God the Father doth now declare / how that Hee hath chosen Vs to
a Iohn.14.c. Apo.21.a. an Howse [a] for his Dwelling/ and liueth and walketh in Vs with his Holyons. wherin the Scripture becometh fulfilled in this present Daye [namelie/in all] likeas ther is witnessed & writen, of the Resurrection of his Dead: and of ẏ Restoring of his Howse or Tabernacle. Wherwith God sheweth now vnto vs / that in this present Daye, the Time of the Restoring of his Howse is fulfilled: wherout the Saluation of the People, is euer-

euermoze manifested · & Gods true Light/ Woozd/ Spirit / and Life, [b] published oz pzeached / and wherout also thesame shall alwayes and foz-euer, be published and declared / To thend that they all which haue a Lust vnto the Howse of the Lozde/ and turne them thervnto; mought now accozding to the Woozd of the Lozde, be assembled vnto the Lozdes Howse · and [c] walke in his Light: wherin the Scripture becometh fulfilled in this pzesent Daye/ likeas ther standeth wziten therof:

b Esa.2.a. Mich.4.a.

c Esa.60.a.

2. It shall com-to-passe in the last Tyme (saith the Lozde) that the [d] Hill wheron the Howse of the Lozde is, shall be erected · and exalted aboue all Hilles: and all the Gentiles shall runne thervnto. and much People shall go thether / and saye: Com/ [e] let vs go-vpp to the Hill of the Lozde / to the Howse of the God of Iacob: That Hee may teach vs his Wayes. and that wee may walke in his Pathes.

d Esa.2.a. Mich.4.a.

e Esa.13.c. Ier.50.a. Zach.8.b.

3. BEholde: Wheare now ỹ Lozdes Howse is/ theare is also the holie Citie of Ieruſalem, and the Hill of Sion. Therfoze shall now likewise [namelie/ where the Howse oz Dwelling of the Lozde is] the [f] Lawe of the Lozde pzocede out of Sion · and his Woozd, out of Ieruſalem: likeas ther is wziten therof. B

f Esa.2.a. Mich.4.a.

4. Farder, Christ saith also touching ỹ Howse of the Lozde: [g] Whoso loueth Mee / hee will keepe my Woozd: and my Father will lone him. Wee will com vnto him/ & make a Dwelling with him.

g Iohn.14.c.

5. Againe: [h] Beholde / The Tabernacle of

h Apo.21.a.

God is with Men: And Hee will dwell with them: and they shall be his People: and Hee; God himself with them; will be their God. And God will wash-away all Teares from their Eyes.

C 6. VErelie / with all these / and in all these Wonderful-woorkes of God; in this holie Daye of Loue; ther is reuealed vnto vs; according to the Testimonie of ye Scripture; the promised [i] Kingdom of the Seede of Dauid, and the Seate of the true Maiestie. and thesame is also established with Vs; for the Righteousnes cause; euen for euer & euer / To thend that thesame Kingdom of the Seede of Dauid, and the Seate of his Maiestie, mought indure for euer and euer / like-as the Scripture witnesseth therof. Wherwith the Lorde sheweth and maketh-knowen vnto vs / that the Time is now fulfilled / and the Day com / wherin Hee establisheth his Promises / and accomplisheth it all, which Hee hath assured [k] or promised; in times-past; vnto his Seruant Dauid [that is, vnto his beloued Seruice:] wherin the Scripture becometh fulfilled in this present Daye / likeas ther standeth writen:

i 2.Reg.7.b. Esa.9.a. 11. 16. Ier.23.a.33.b Dan.2.e.7.e

k Psal. 89.c.d 110.a.132.b.

7. I will raise-vpp thy Seede (saith the Lorde to his Seruant Dauid) [l] that shall proceede out of thy Bodie, after thee. I will make his Kingdom to prosper. Hee shall builde an Howse for my Name: and I will make the Seate of his Kingdom prosperous for euer. I will be his Father / and hee shall be my Sonne / sayth the Lorde.

l 2.Reg.7.b. 1.Par.18.b.

m 2.Reg.7.b. 1.Par.18.b. Psal.89.d.

8. Againe: [m] I will keepe my Goodnes towardes

ardes him for euer: and my Couenant shall stand-firme vnto him. I will geeue him Seede perpetuallie. and vpholde his Seate, so long as the Heauen indureth.

9. Againe: [n] Ther shall be a Seate prepared, throughe Grace or Benignitie / that One may sit theron, in Trueth, in the Habitation of Dauid. n Esa.16.b.

10. FOr that cause, the true Seede of Christ D
Iesus the Seede of Dauid, shall now in this Day make-manifest itself/and com-fourth in Righteousnes: and shall likewise throughe vs, out of this our true Ministration of the Loue, spread-abrode and publish the Lordes Righteousnes: wherin the Scripture becometh fulfilled in this present Daye / likeas ther standeth writen therof:

11. A° Seede shall serue the Lorde: The Lorde shall be published or declared vnto Childes Childe: that is, from Generatiō to Generatiō for euermore. o Psal.22.d.

12. Againe: [p] Such as are planted in the Howse of the Lorde, shall flourish in the Courtes of our God: and when also they are olde, yet shall they blossom. and be freash or in-good-lyking/ for to declare that the Lorde is righteous. p Psal.92.b.

13. BEholde, yee Deerlie-beloued, how that E
the Scripture becometh now made-clere vnto vs · the [q] sealed-to Prophecies opened · and also accomplished, in this present Daye. And consider likewise/ how that the God of Heauen, hath shewed his great Loue/ Grace/ and Mercie, on vs Littleons [r] and Gods Elect · brought the Most-holie of his true Tabernacle, in his perfect Building and q Esa.29.b.c. Dan.12.b. 4. Esd.6.c. r Esa.57. 66.a Math.11.c.

gor-

gorgeous Garnishing; to vs or in vs, out of his holie Heauen · and declared thesame ; to an euerlasting Manifestation of the Perfection of all his Woorkes; through vs, vpon the Earth/ To thend that his gratious Woord ; which Hee hath spoken
s Ier.33.b. in times-past and ˢ raised-vpp with vs, according to his Promises; mought remaine and stand-fast with vs, from hence-fourth for euermore / and the Scripture and all what it witnesseth and requireth, perfectlie accomplished · and this Day of Loue and of Saluation of the godlie and heauenlie Cleernes (which is reuealed and com vnto vs Littelons, with whom the liuing God of Heauen hath begon his Woorke, to bring it to Perfection) published in all the Woorld: and that likewise ; in the Passing-
t Psal.96.b. 4.Esd.7.d. Esa.16.b. thorowe with his Light; the true ᵗ Judgment-seat of Christ ; before the which euerypone is deptour to humble himself, with naked Heart; mought ; in thesame Dape; be seene among all People · and the true Most-holie of the true Tabernacle, ministred euerlastinglie ; in his true Beeing; in thesame Day. And that euenso the Mercie-seate of ỹ godlie Glorie ; with his Treasures of the spirituall and heauenlie Goods; may bide and raigne ; to an eternall
v Esa.9.a.11.a 32.a.42.a. Ier.23.a.33.b Apo.5.b.21.a 22.a. Rest and Peace of his Holpons; ᵛ euerlastinglie on Earth, likeas in Heauen/according to ỹ Promises.

14. What wee had heere more to saye, of the Wonderful-woorkes of God · of his Loue extended ; out of Grace; on vs · and of ỹ Fulfilling of the Woord of the Lord and of the Scripture, is declared in the Glasse of Righteousnes/ and

in

in moze other Teſtimonies of our Wzitinges.

The XXXVII. Chapiter.

SEeing then that this Moſt-holie A
and Perfecteſt of the true Tabernacle of God, is now com vnto vs: from Gods Gzace; vpon the Earth / and that the liuing God is declared vnto vs, in his Glozie; So ſhall now alſo: in this Daye; the Moſt-holie be miniſtred in his true Beeing: to an euerlaſting Perfection oz Conſummation of all the Woozkes of God; vnder the Obedience of the Loue. Foz all foze-going Seruices: which are pzoceeded from God · and adminiſtred out of his Light; [a] direct and leade vnto the Moſt-holie and his Seruice.

a Math. 22.d. Mark.12.c. Luk.10.c. 1.Cor.13.b.

2. Foz that cauſe, they all ceaſſe / and are fulfilled: oz haue accompliſhed their Seruices; in the ſame perfect Beeing. namelie/ after this maner: To-wit / to ſhewe faithfull Obedience, from the Beginning of the chziſtian Life / till vnto the perfect [b] Olde-age of the moſtholie Beeing of Chriſt. namelie/ from the [c] Departure out of the Heathenſhip: thzough the [d] Obedience of the Woozd; vnto God-his Couenant of the [e] Circumciſion of the holie Fathers, Abraham, Iſaac, and Iacob: That is/ vnto the Feare of God: the Fozefrunt of Gods true Tabernacle: wherout the Beginning of the godlie Wiſdom pzoceedeth oz ſpzingeth.

b 1.Cor. 13.b. Eph.4.b.
c 2.Cor.6.b. Apo.18.a.
d 1.Pet.1.b.
e Gen.17.b.

3. Foz with the ſaide holie Fathers, God hath B
to an Erecting oz Buylding of his true Tabernacle;

f Gen. 17.b. 26.a.28.b. nacle; begon his Seruice of the Woorde, f in his Couenant of Circumciſion: and euenſo, in theſame Seruice; buylded or ſet-vpp the Forefrunt of his true Tabernacle, with ȳ Fathers of his Couenant.

4. From the Seruice of the Fathers, in Gods Couenant of the Circumciſion/ and of the Accomplishing of theſame Seruice, in the Feare of God

g Exod.2.3. g the true Forefrunt, g vnto Moſes, which hath, in his Seruice; figured-fourth the true Beeing of the true Sanctuarie or Tabernacle of God in the Spirit: and the Accompliſhing of the true Godſeruice, as a tocoming Righteouſnes and Perfection of all the Woorkes of God; h in Images/

h Exod.25.26 &c. Leui.1.2.&c Num.3. &c. Figures/ and Shadowes/ according to the verylike maner or Ordinaunce, as it was miniſtred by the Prieſthod of Aaron, vnder the Obedience of the Lawe.

5. From the Seruice of Moſes, and his Prefiguration of the vpright Righteouſnes and Holynes, vnto i King Dauid and the Prophetes of

i 2.Reg.7.b. Eſa.16.b. Ier.23.a.33.b God: to whom the true Beeing was ſhewed, in the Spirit of their Sight: which likewiſe beare-witnes and prophecie, in their Seruice; out-of the Light/ and through the Woord of the Lorde, on the true Beeing/ likeas theſame in this preſent Daye, is com vnto vs.

C 6. From the Seruice of King Dauid and the Prophetes, k till vnto Iohn the Baptiſer with the

k Math. 11. b. Luk.16.b. Water of Repentaunce/ the true l Foregoer or the forgoing Light/ that goeth before Chriſt: the

l Mal.3.a. Math.3.a. true Beeing/ For to prepare the m Heartes of

m Mal.4. a. Luk.1.b. Men

Men; in his Seruice; to the true Beeing/ in the Confessing of their Sinnes/ and in [n] Repentaunce for thosesame/ for to make them euenso meete, to enter into the Holie of the true Tabernacle of God/ to the Knowledge of the true Saluation in the Forgeeuenes of their Sinnes. n Math.3.a. Mark.1.a. Luk.3.a.

7. From the Seruice of Iohn the Baptiser with the Water of Repentaunce/ and the Accomplishing of thesame Seruice, [o] vnto Christ and his Seruice in the Beleef/ to Justification in the Spirit: And this is the true Seruice and [p] Offering of Christ, in the Holie of ȳ true Tabernacle of God. o Math.3.b. Mark.1.a. Luk.3.b. Iohn.1.c. p Heb.9.b.

In whose Accomplishing, the Images/ Figures/ and Shadowes do ceasse/ for that with the Man, in the Accomplishment of the Requiring of the Woord of Christ; through Christ, and through his Seruice in the Beleef; the true Beeing and the perfect Righteousnes/ with the Ministration of the heauenlie Goods, becometh made-knowen in the [q] Spirit of the inward Man: and all what God requireth of the Man, fulfilled or accomplished. q Act.1.b. 2.a

8. For through Christ, and through his Seruice in the Beleef, God hath builded his Holie of the true Tabernacle, according to the true Beeing (wherof the figuratiue Seruices gaue their Shadowes/ and wheron all the Prophetes of God haue prophecied) with the Disciples of Christ. as also manifested and accomplished the true [r] Offering; to the Forgeeuenes of Sinnes/ and to an euerlasting Attonement of ȳ Generation of Manfinde; in the Holie. r Esa.53.b. Math.26.27 Mark. 14.15. Heb.9.10.b.

9. Euen-

9. Euen-thus hath Christ wrought or erected all this; that concerneth the Holie and his Seruice, in his true Being; with his Disciples: [s] ordained them to Elders of the holie Vnderstanding/ and to Ministers of thesame Seruice in the Beleef or Faith: and is euenso assended [t] into Heauen, to the Right-hand of God his Father/ and entred into the Most-holie.

s Math. 28.b. Mark.16.b. Luk.24. e.f.

t Mark. 16.b. Act.1.b.

10. And from thence Hee hath, out of thesame Most-holie, [v] powred-fourth his holie Gost, vpon his Disciples: sanctified his Holie/ and ministred thesame; in his full Seruice; according to the true Being: as also established the true Testament with them, to the [x] Forgeeuenes and Purging of Sinnes: and hath euenso declared; in the Heauen; the Most-holie vnto them/and geeuen them to vnderstand, how that Hee wold bring thesame againe; in his Comming; vpon the Earth; with Power and Glorie; in the Last-time· and set-vpp againe his true Forefrunt and Holie, each-one in his Ministration· together with the daylie Offering, [y] to an euerlasting Glorie and Maiestie of God vpon the Earth/ likeas ther is writen and witnessed therof.

v Act. 2.a.

x Ier.31.d. Luk.22.b. Heb.8.10.b.

y Num. 14.c. Esa.11.59.c. Abac.3.b. Mich.4.a. Mal.1.b.

11. Beholde/ in such-wise (as is saide) haue the fore-going Seruices; which the God of Heauen hath brought-againe and erected with Vs, through his Christ; their Ministratiõ, to the [a] mostholie Being of Iesu Christ, which is the true Light of Life· and the Most-holie of ỹ true Tabernacle itself. Wherin it becometh all fulfilled, that is promised by the God of Life· and writen of Christ.

a Math. 22.d. Mark.12.c. 1. Cor.13.b.

12. And

12. And this Most-holie wheron wee witnes/ and which is ; from God-his Grace ; appeered and com vnto vs/ is thesame Most-holie, wherin and wherwith Christ ; the true High-priest and King of Righteousnes ; cometh vnto vs, in his Triumph and Maiestie: and ministreth euenso vnto vs in thesame and out of thesame Most-holie, his high Priestes-office with the spirituall and heauenlie Goods/ to the Erecting of the Perfection. E

13. Therfore also is this Daye or Light of the Loue/ with his Seruice in the Most-holie, the Last-daye/ and the Perfection or Conclusion of all the Woorkes of God. In the which God himself/ with his Christ, [b] and with all the Thowsandes of his Sainctes ; as in the Most-holie of his true Tabernacle ; appeereth and cometh vnto the Beleeuers and Obedientons to the Requiring of his Woord/ to an eternall [c] Rest of his Holyons/ and to a godlie Consolation for all afflicted Heartes, which hope on God and on his Righteousnes/ and beare the Loue of God and Christ, in their Heartes/ To thend that they all which loue God and his Christ, mought now liue [d] louelie and peaceablie in thesame Rest ; with all the Holyons of God and Christ ; in all Loue.

b Math. 24. d. 25. d. Iudç. 1. b.

c Heb. 3. 4. a.

d Zach. 8. a. Eph. 4. a.

14. Which Most-holie ; the most-pure perfect Bewtie ; and his vpright and gratious Seruice of Loue, wee haue receaued or attayned-vnto, now in this last Time : wherin wee inherit the [e] Fulnes of the Life ; to an euerlasting Joye ; with God and his Christ. And thatsame Most-holie and his

e Iohn. 10. b.

Seruice of Loue, reacheth also no farder: but it is
f 1. Cor. 13. b. the Perfection it-self. [f] For that cause, the Ser-
uice of Loue; which the Lorde hath erected with vs
Littleons and Electedons; shall stand-fast euer-
lastinglie in his Ministration / and remaine for
euer / according to the Scripture.

F 15. Happie is Hee / which geeueth-eare vnto
theſame Seruice of ẏ Most-holie; which
is ministred out of the Testimonies of ẏ holie Spi-
rit of Loue; / and beleeueth it / as also obeyeth the
g Psal. 95. b. Heb. 3. b. Requiring of those-same: and waxeth not [g] bitter-
hearted / ether offended therat / nether hardeneth his
h 2. Cor. 6. a. Gal. 6. b. Heb. 12. b. Heart ther-against: but [h] respecteth thissame gra-
tious Time / to thend that hee may enter into the
Rest of the Lorde / and that the seuere Judgment
(which cometh; in this last Daye; vpon all Vn-
godlie and Resisters of the Seruice of Loue / and
vpon all ritch-knowledgfull Wise / which haue cor-
i Gen. 6. b. rupted the [i] Way of their Vnderstanding, in the
Knowledge) fall not vpon him / to his Condem-
nation.

16. Yea happie is Hee / which now respecteth
well the true Light: and assembleth him in this
k Heb. 5. a. Daye, vnto the [k] Mercie-seate of the Maiestie of
God and Christ, to his Saluation.

17. For after this Daye, ther shall no Daye
l Apo. 10. a. of Grace more, [l] com vpon the Earth / because all
the Woorkes of God / and his Prophecies, becom
m Math. 13. c. 25. d. Rom. 2. a. 2. Tess. 1. a. fulfilled; according to the Scripture; in theſame:
and for that the [m] righteous Judgment of God; to
an euerlasting Death and Damnation of all Vn-
godlie /

godlie/ and to an eternall Life and Saluation of all the Holyons and Elect of God; becometh also executed therin.

The XXXVIII. Chapiter.

COnsider and marke; yee Deerlie-be-loued; in what-sort, that the fore-going Seruices of God are in many-maner-of-wise. and how that they all; out of one God; as linked-together, do reach vnto this Daye and Seruice of the Loue of the mostholie Beeing of Christ. and how that the God of Heauen; out of his mercifull Loue; hath through the Ministers of his gratious Woord, insourmed, trayned-vpp, and serued the Generation of Mankinde (that the-same mought be set-vpp againe in the godlie Na-ture and Fourme; wher-from it is [a] fallen-away or estraunged; and so becom saued) with ỹ foregoing Seruices/ til-vnto this Seruice and Daye of Loue of the Perfection. In which Daye, the God of Heauen hath also brought-againe and erected with vs, the right Ministration of his foregoing Ser-uices: and will likewise; in this Daye; with all thatsame which Hee hath spoken and wrought from the Beginning of ỹ Worlde· and restored againe with vs, execute his righteous [b] Judgment, to Death/ and to Life/ likeas ther is writen therof. A

a Gen.3.a. Sap.1.b. 2.e. Rom.6.b.

b Psal. 96.98. 4.Esd.7.d. Dan.7.c.

2. Wherfore/ [c] awake now all: List-vpp your Headdes: Heare and see the Wondersul-actes of God; and haue regarde vnto the [d] Sounde of the last B

c Math.24.e. Luc.21.c.d.

d 1.Cor.15.f. 1.Tess.4.b.

last Trompet / and consider:

3. The Forefrunt of the true Tabernacle of God / wherin the Beginning of the true Godseruice and of the vpright christian Life becometh erected. The Holie of the true Tabernacle of God / wherin the true Godseruice and his Requiring / and the Obedience of ỹ Beleef euen vnto the vpright christian Life, is accomplished / and the Vaile remoued from the Most-holie. The Most-holie of the true Tabernacle of God / wherin the Perfection of the true christian Life / and all that which God hath spoken from the Beginning / and promised through his Prophetes, is set-vpp. The Kingdom of the God

e Rom. 14. b. Apoc. 12. 21. a of Heauens, [e] full of all pure Dewtie and heauenlie Powers / wherin all Mindes of pure Hartes

f Iere. 23. 33. b do liue; with christian Triumph; [f] free without

g Math. 25. d. Act. 17. d. Feare. The Daye of the [g] righteous Judgment of God / in which the Compasse of the Earth becometh

h Rom. 14. b. 2. Cor. 5. b. iudged with Righteousnes. The [h] Judgment-seate of Christ, before which all thinges must needes be manifested. The perfect Being of God and Christ, in his aboundant Clearnes of the

i Heb. 3. b. 4. a godlie Light. The true [i] Rest of all the Children of God, in their perfect Louelynes and vpright

k Math. 13. b. Being. The [k] Mysterie of the heauenlie Trueth / wherin the right Seruice of Loue hath his Ministration. And the Declaring of ỹ spirituall Treasures / or Riches of the heauenly Goods / which are administred and brought through the Seruice of Loue; to an euerlasting Perfection; vnto the Vp-right-of-heart / and wherin all vnperfect or childish

Thinges /

Thinges/ Jmages/ Figures/ and Shadowes do ceasse, becometh now in this present Daye: O yee Louers of the Trueth; [l] euangelized and declared vnto you all: and therto also yee all; so-well as wee; were [m] created, for to liue therin: and are called and bidden vnto thesame: out-of the Grace and Mercie of God; by Mee HN, in whom God hath sealed the Dwelling of his Glorie/ and his holie Name:

l Apoc.14.a.

m Gen.1.e. Sap.1.b.

4. Not onlie They, with whom Jperticulerlie do speake and write-vnto: but also all Those, that loue the Trueth in Iesu Christ, and to whose Handes the godlie Testimonies of our Writinges; out of our mostholie Seruice of Loue; do com, to an Assistaunce and Leading-in to our Communitaltie of Loue/ and which reade or heare thesame: This-daye is the Doore of the heauenlie Trueth/ the [n] Gate of the Kingdom of the God of Heauens/ the Entraunce into the Paradice of God or Pleosant-garden of the Lorde/ and the Waye to the Tree of Life, opened· and great Joy published, vnto you all: and that the God of Heauen [o] restoreth againe with vs; in this Day of his Loue; all what Hee hath spoken from the Beginning of ȳ Worlde, through the Mouth of his holie Prophetes.

C

n 4. Esd.8.f. Esa.60.b. Apo.21.22.a.

o Act.3.

5. Whoso now therfore, are the People of the Lord/ and all such as haue a Lust to doo his Will/ They shall now be well able to vnderstand, that this our Testimonie and Doctrine, is of God/ and com; with [p] humbled Heartes; vnto this Howse and Woorke of the Lord. submit them before the Lordes Feete. and be assembled with vs

p Psal.59.a. Esa.2.a.13.c. Ier.3.b.50.a. Ezech. 37.e. Zach.8.b.

; vnder the Obedience of the Loue; vnto the Com-
q Iohn.17.c. munialtie of the Holyons of God· and [q] incorporated ; to all Vnitie of Heart, of ỹ one Man of God; into the true Bodie of Iesu Christ.

6. But whosoeuer appertaineth not to the Lord. hath not minded the Loue/ Trueth / nor Vnitie of Heart. nor beleeued Mee HN, in the Seruice of Loue: but supposeth to be wise, out of his owne Spirit and Vnderstanding. excuseth or iustifieth himself. and so hath no Lust vnto the Will of God my Father / Hee shall not desire to com vnto vs/ nor to make-manifest himself ; in this Daye; before
r Rom.14.b. the [r] Judgment-seate of Christ.

D 7. BVt I saye vnto you verelie: Whoso assembleth him not vnto vs / nor manifesteth himself ; ether confesseth not his Sinnes; goodwillinglie ; out of an Inclination vnto the Loue; before the Lorde and his Seate of Judgment / Hee shall notwithstanding ; in this Daye; not choose but be manifested before the Judgment of God/ and
s Esa.16.b. Rom.14.b. before [s] this Seate which God hath prepared to Judgment (let him then couer himself, so subtillie as hee will) in his Sinnes/ and in his peruerse and
t 1.Cor.4.a. corrupt Nature / [t] as also in all his auerted or ofturned Meaninges from vs and from the Requiring of the Seruice of the Loue of Iesu Christ heare the Judgment or Sentence of his Condem-
y Math. 25.d. nation, [y] out of the righteous Judgment of God and beare the Burden of his Damnation.

The XXXIX. Chapiter.

Ther-

THerfore / Let euerYone now take- A
warning: and let each-one ; which is pre-
sentlie called and biddē to this true Light/
and to this louely Mariage/ or [a] Supper a Apo.19.a.
of the Lambe; looke now diligentlie vnto it / that
hee make not his excuse or seeke to cleere himself,
ether with This or That: and so disdaigne this
Voyce or Calling. Like as ; in times-past; They
that were biddē to the Supper of ye Lorde, [b] sought b Math. 22.a.
delayes/ & excused themselues: and for-that-cause, Luk.14.b.
tasted not the Supper of the Lorde for euermore.

2. Therfore let noman binde his Heart now,
on Wife / Childe / Oxen / Landes / nor on any-
maner Riches of this World. But let him turne
his Heart vnto these infinite Riches of the heauen-
lie Goods.

3. And if anyman now be ; with-out the Howse
of the Lorde; [c] in the Feelde/ or on the Top of his c Math.24.b.
owne Howse / let him not goe in againe ; to his Luk.21.b.
Howse; for to fetch anything ther-out: but let [d] him d Math. 16.c.
leaue and forsake all that / and turne him hether- Luk.9. 14.c.
ward/ and [e] com to this holie Mountaine / wher- e Esa.2.a.
on the Howse of the Lorde standeth/ and his Day- Math. 24.b.
light shineth: and let him [f] walke in thesame Light/ Luk.21.b. f Esa.60.a.
That the Abhominations of the wicked Worlde/
and her Condemnation, [g] catch or take not holde g Luk.21.d.
of him as a Snare.

4. For this is the Condemnation, which go- B
eth ; now in the last time; ouer the Man. namely/
that [h] the Light is com into the Worlde/ and that h Iohn.1.3.b.
the Man loueth ye Darknes, more then the Light:

i Pro.1.c. diſpiſeth [i] the proffered Grace: and taketh not heede vnto this gratious Time / to his Renewing and Saluation in the Spirit.

5. In which Time; the-whylſt that the Grace k Eſa.55.a. of the Lorde ſtandeth open / and that ther is [k] yeat ſpace, to obtaine Grace with ỹ Lorde; the Heartes l 4.Eſd. 2.c.d 6.c. of the beleeuing Men are [l] chaunged or renewed· as alſo grounded; with Mindes of pure Heartes; in the liuing God· and aſſembled to one Heart/ and to one Man in Ieſu Chriſt.

m Pſal.89.c. 6. For the Lorde hath now ſet his Helpe, [m] on One that is mightie. and exalted him, whom Hee hath choſen out of the People. The Lordes Hand ſhall aduaunce him. and his Arme ſhall ſtrengthen him.

n Pſal. 107.c. 7. For that cauſe, [n] the Righteous ſhall now ſee their Deſire/ and reioyce them. For all Iniquitie ſhall be compelled to ſtoppe his Mouth / becauſe o Pſa.7.b.9.a the Lorde with his Sainctes, is now · becom Judge himſelf / and this his Daye of Loue (which p Pſal.118.c. the [p] Lorde hath made for vs; which walke in his Light; to Mirth and Joye) ſhineth ſo cleere and bright.

8. Therfore ſhall now alſo the Eyes of all Men q Eſa.2.b.5.b be [q] humbled. and the People which haue exalted r Mich.4.a. Soph.3.b. Agg.2.b. themſelues, ſhall be faine to bow them: and [r] ther ſhall be Peace vpon Earth.

C 9. For beholde: The Lorde maketh now the Lippes [s] of Peace / which publiſh Peace s Eſa.57.60.b Zach.9.b. aboundantlie: wherin the Scripture; like as the Lorde hath ſpoken therof in times-paſt; becometh ful-

fulfilled in this present Daye. like as ther standeth writen therof:

10. I (saith the Lorde) [t] inlardge the Peace among you, like a Water-streame. and the Might or Dominion of the Heathen, like a Riuer which floweth-ouer with Water. At that time (saith the Lorde) yee [v] shall suck. and be borne vpon the Sides or in the Armes. They shall dandle you on their Knees. And I (saith the Lorde) will comfort you / like as a Mother comforteth her Childzen, when any Euell happeneth vnto them.

[t] Esa.66.h.

[v] Esa.66.h.

11. Againe: [x] I (saith the Lorde) will geeue you a concordable Heart/ and plant a new Spirit within you.

[x] Ezech.11.d 18.d.36.c.

12. BEholde: yee Deerlie-beloued; all this same doth the Lorde now accomplish in this his holie Daye/ with vs Littleons / Humble-heartes/ and Electedons of God.

13. Therfore our [y] Mouth shall now in this Daye, be full of Laughter: and our Tongue, full of Bosting. For great and mightie is the Glorie of the Lorde, heere among vs / in this Howse or Temple of his Dwelling. For-that-cause let euerypone com hether now, vnto this Howse of the Lorde / wherout [z] the Glorie of the Lorde is declared/ and his Righteousnes taught.

[y] Psal.71.e.

[z] Esa.2.a. Mich.4.a.

14. COm now all, yee thirstie Soules after the Righteousnes: [a] and assemble you into the Howse of Instruction. Wherfore should yee now tarie any-lenger/or deferre the time / seeing that your Soules are exceeding thirstye?

[a] Esa.55.a. Eccli.51.d.

15. For euen for your sakes, I open my Mouth/
b Esa.55.a. and crye: b Com I pray you / and buye you Wis-
c Eccli.6.51.d dom without Siluer or Mony: and c bow-downe
your Neckes vnder her Yoke or Ordinaunce/ so
shall your Soule receaue Wisdom. For euen ther-
d Eccli.24.d. to haue d I: Wisdom; powred-out the Streames.
I am as a Course or Channell of the vnmeasu-
rable Waters, out of the Riuers. I am as the
Riuer Dorix [that is, which is swift] and like a
Water-conduict, am I gon into the Garden-of-
pleasure. I saide: I will water my Garden of
Plantes: and fill or make-dronken the Frutes of
my Birth. For an ouerflowing Passage is made
for mee: and my Riuer reacheth euen to the Sea.
For my Doctrine geeueth-light lyke the Faire-
morning: and I will declare-fourth thesame, wide
and farre abrode. I will pearce-thorowe all the
lowest Partes of the Earth: and I will looke vpon
all such as be asleape: and will also lighte all them,
that hope in the Lorde. I will powre-out Doc-
trine, like a Prophecie. and leaue it vnto such as
seeke for Wisdom. I will not make-an-ende in
their Generation, till vnto the holie Eternitie.

E 16. BEholde/ c how that I haue not la-
boured for myself onlie. but also for all
e Eccli. 24.d. 33.c. them that desire the Trueth and Instruction.
Therfore applie you now all thervnto, for to ob-
f Eccli.51.d. taine Wisdom. f For shee is now neere-by/ and let-
teth herself be fownd: and bringeth much Rest vnto
g Eccli.3.a. them that labour in her. g Her Childzen are a
Congregation of Righteousons: whose Exercise

is

is Obedience and Loue: and they bring-fourth that which is the Wisdom itself. Which Wisdom,[h] is the Brightnes of the euerlasting and true Light/ an vndefiled Mirrour of the godlie Powers/ the Maiestie of God/ and the Image of his Goodnes. h Sap. 7. c.

17. What wee had heere more to saye and to euangelize, of the Perfection · of the Rest of the Children of God · of the Kingdom of Heauen · of the Most-holie of the true Tabernacle of God/ and of his Seruice of Loue · of the true High-priest/ and of his Office · of the Ceassing of the fore-going Seruices · of the Publishing of the Euangelie in the last time · of the Wisdom · of the Trueth · of God · of Christ · of the Holie-gost · of the vpright Christen-communialtie/ and of what Beeing or Nature each-one is in itself · and of all what is spoken-of in this Euangelie of the Kingdom, is declared in the Glasse of Righteousnes. If yee therfore; O yee Louers of the Trueth; haue a regarde vnto the Sayinges of thesame / yee shall then finde the full Instruction, of all what is needfull for the Man to knowe; to his Saluation; witnessed and declared therin.

The X L. Chapiter.

O All yee Louers of the Trueth; to whom I wish much Grace and Saluation, in the Lorde; / Heere haue I indeuoured mee, to expresse and signifie vnto you all; out of our mostholie Seruice of Loue; ẏ [a] Counsell/ A a Act. 20. c.

sell/ Minde / and Will of God (whervnto euery-
b Deut.4.a. 30.a. 1.Reg.15.c. one is deptour to humble and to b submit himself o-
bedientlie): also Gods Wonderful-woork with his
Holyons : which the wicked World hath neuer
c Math.11.c. 13.b. 2.Cor.2.b. knowen nor vnderstood/ and which also c bideth al-
twayes & for-euer hidden or secreat before thesame ; /
and the Declaration of the foregoing Seruices of
God . and how that they all leade and haue their
Ministration, vnto this Seruice of Loue/ which is
ministred out of the Most-holie of the true Taber-
nacle of God, thus lardglie and in mostsimple-ma-
ner * and each-ones Seruice, breeflie and with fewe
Woordes / to an Assistaunce and Introduction
vnto those heauenlie Thinges/ which shall yeat : in
their Manifestation of Cleernes in the Spirit; be
seene and spoken-of, in most perfect maner.

B 2. For thervnto do wee : vnder the Obedience of
the Loue; shew-fourth our Seruice : namelie; tow-
ardes all them that God stirreth into our Waye /
and that assemble them vnto vs: which also loue
the Trueth of the Declaration of the true Godser-
uices and Christen-ceremonies/ and desire to ac-
complish the Requiring of those-same / To thende
that they all which seeke after the Trueth of Iesu
Christ, and reade or heare these godlie Testimo-
nies of our Writinges, mought be somwhat furthe-
red : with this Assistaunce or Hand-reaching; to
the Knowledg of the Trueth of Iesu Christ: and
that the true Godseruices and Ceremonies which
leade vnto the Godlynes, mought be (in their vp-
right Vse/and wherto each-ones Seruice reacheth)

seene-

ſeene-into and vnderſtood of them, accoꝛding to the Trueth: and that likewiſe the vnilluminated and vnregenerated Men, mought then euenſo vnderſtand and knowe / that they ought not; thꝛough any Taking-on of the Knowledg out of the Scripture / noꝛ thꝛough any Knowledg which ariſeth in their Heartes; to ſet-fourth, to pꝛeach, noꝛ to teach any Seruices noꝛ Ceremonies / wherwith; doubtles; they ſeduce themſelues and other moe: but that they ought firſt humblie[d] to turne them vnto the Woꝛd of Gꝛace / to ſubmit them obedientlie vnder the Seruice of Loue; wherin the true Light cometh, with full Cleernes; / to geeue eare and credit vnto theſame / and to accompliſh his Requiring. Foꝛ in theſame Seruice, euerypone ſhall receaue good Reſolution and Inſtruction / how foꝛ to com to[e] the New-birth in Ieſu Chriſt, and to what-maner of Accompliſhment, the Seruices and Ceremonies ought to be vſed and obeyed, in their right Vſe.

d Ier.33.b. Pſal.95.a. Heb.3.b.

e Iohn.3.a. Rom.6.a.

3. And therto / and to the Vnitie of Heart[f] in the Loue, is likewiſe all my Seruice; cheefliеſt; vnto all Louers of the Trueth / That they all which loue the Trueth, mought now com somwhat neerer vnto vs, in the holie Vnderſtanding[g] and be[g] coꝛdablie minded with vs; vnder the Obedience of the Loue; to the Vnitie of Heart in Ieſu Chriſt, and becom aſſembled vnto vs: and that they ſhould then euenſo, ſo-much the better vnderſtand, the hoꝛlie Minde of our God / the true Seruice of Loue; wherin God[s] the Moſthigheſt[s] hath compꝛehended vs; / and the heauenlie Trueth, witneſſed in the

C

f Eph.4.a.

g 1.Cor.1.a. 2.Cor.13.b.

Glaſſe

Glasse of Righteousnes / and administred ; out o
Loue ; in this Declaration.

4. FOr that cause my Desire is vnto you all
which reade and heare these our Wri-
tinges ; that yee will diligentlie reuolue-in-mind
and throughlie-measure, our vpright and vnde-
reaueable Seruice, shewed on you / and ẏ Ground
of thissame * and haue an Inspection and Conside-
ration ; with pure Deuotion vnto God ; vpon the
Vnderstanding of euery perticuler Sentence / and
h Eph.1.b. whervnto thesame serueth, to the [h] Lightning o
your Vnderstanding: And take euenso good-heede,
vnto the heartie Mercifulnes of God shewed on
you, through the Seruice of Loue.

D 5. For out of Grace ; [i] vndeserued; is this Mys-
i 1.Tim.1.b. terie of the Woorkes of God, [k] vncouered vnto you
k Ephe.3.a. all, which loue the Trueth / and presentlie in this
l Math. 24.b. Daye of Loue, is the [l] Euangelie of the King-
Apo.14.a. dom (which is breathed-on and brought vnto vs
now in the last Time ; out of the Woord of Grace /
m Esa.49.c. and out of the Spirit of ẏ liuing God; to the [m] Pro-
54.a.66.b. creating of the liuing Soules of Sion) published
n Amos. 5.b. or euangelized ; in these [n] perrelous Times; to the
Mich.2.a. Saluation and Preseruation of you all / To thend
Math.24.c. that yee mought now in the last time, be [o] lead-out
o Math. 16.c. from the wicked Worlde / and from her peruerse
Act.2.c. Generations * be releassed from all Conceited-opi-
nions, which the Man taketh to him out of the
Knowledge of the Scripture * and haue your com-
munion or societie with vs.

6. For our communion in this true Light of the
Loue,

Loue, is the Vniformitie with God: the Father? / with [p] his Sonne: our Lorde Iesus Christ? / with the Holie-goste: [q] the Pledge of the Promises of our Inheritaunce? / and with all the Holyons of God, in the heauenlie Beeing. It is very-true.

p Iohn.17.e. 1.Iohn.1.a.
q Eph.1.4.d.

The XLI. Chapiter.

A

UNto thissame Grace, which is this-daye: O yee Louers of the Trueth / with all yee which loue the vpright and louelie Life of the Loue; proffered vnto you. and to thesame Maiestie of God / and Communitaltie of his Holyons, which is this-daye declared vnto you / yee are all presentlie [a] called and inuited.

a Eph.4.a. 1.Tess.2.b. 2.Pet.1.a.

2. For seeing that this great Grace and heartie Loue, is chaunced vnto vs: through the Appeering [b] of the glorious Comming of our Lorde Iesus Christ; from God the Father: and that the Lorde hath stirred vs vpp, in the Ende of the World and sent vs in the right time / for to gather-together his chosen Holyons, vnto the Mercie-seate of the Maiestie of God / to Vnitie of Heart [c] in the Loue of Iesu Christ, So passe wee: with the Presenting of thesame Grace and intire Loue of God; thorowe the Nations of People: from the Cheefest in the Vnderstanding and Knowledge of the Scripture / euen vnto the Smallest and Simplest. For this Sound of the last Trompet [namelie / this Voyce or Testimonie of the Grace of the holie Spirit of Loue] [d] shall be heard in all the Worlde.

b Math.24.d. Luk.17.c. 2.Tim.1.b. Tit.2.b.
c Eph.4.a.
d Psal.19.a. Ier.25.d. Math.24.b. Rom.10.b.

3. Happie

3. Happie is hee which to-daye heareth this
e Psal.95.b. Heb.3.b.4.a Voyce / and hardeneth not his Heart: but beleeuing the Woorde, becometh assembled vnto the Bodie of Iesu Christ: the Mercie-seate of ẏ Maiestie of God: and entreth into the Rest of the Lord.

B 4. Behold/ therto is our Seruice among all Nations of People / If happelie wee mought finde any Louers of the Trueth; which
f Deut.4.d. Ier.29.b. seeke f God and his Righteousines, with all their Heart; and assemble them with vs, to our Com-
g Rom.12.a. 1.Cor.12.b. Eph.4.b. munialtie of Loue: g the onlie Bodie of Christ: and that they mought euenso enter, with vs and all the Children of God, into the Rest of the Lorde/ to their Preseruation, in this Daye of the righteous Judgment of God.

5. For-that-cause, let euerypne take now goodheede vnto this Daye / and haue regarde what the holie Spirit of Loue requireth.

6. For whosoeuer assembleth not himself in this Day; vnto the Bodie of Iesu Christ, vnder the Obedience of his Loue: but turneth his Heart therfrom/ Hee shall becō vtterlie-confused in his Heart/ and wax; more-&-more; estraunged from Christ: and haue no Part with Him in this holie Daye of his Comming / nor enter into his Rest, for euer-
h Matth. 25.d. more. but obtaine the h Condemnation; which also belongeth rightlie vnto him; with all Vngodlie: whose Part shall be with the Deuell and all wicked
i 2.Pet.2.a. Spirites; with the Cheynes i or Bandes of Darknes; in the Fire of Hell.

7. They shall now likewise all perrish, which remains

maine with-out Iesus Christ, or with-out the Communialtie of his Loue. as also all such as turne them therfrom.

8. For it shall now (this say I vnto you verelie) be found in the Trueth / that Iesus Christ is onlie the Sauiour [k] of His Bodie. and not of Them that remaine with-out Him / nor which turne them away from Him: much-lesse to them which dispise Him / and doo all their diligence, [l] to tread his Woord of Grace (which is proffered vnto vs all; out of the Seruice of Loue; to Righteousnes / for to be made liuing in Him) vnder foote / derpding thesame / and blaspheaming or dishonouring the Spirit of Grace. C

k Math.1.c. Eph.5.c.

l Heb.10.e.

9. COnsider on the Testimonies of ꝧ Scripture; yee Deerlie-beloued; / how that Iesus Christ, is; in this Daye; onlie the Sauiour of His Bodie. For thus ther standeth writen of Him: [m] Hee shall saue Hys People from their Sinnes. But not the Straungers which remaine with-out Him.

m Math.1.c.

10. Againe: [n] Hee shall gather the Wheate into his Barne. and burne the Chaffe, with euerlasting Fire.

n Math.3.b. 13.d. Luk.3.b.

11. Againe, the Lorde Iesus Christ himself sayth: [o] Euery Vine-braunch [*] of Myne / which bringeth-fourth no Frute, shall be cut-off. D

o Iohn.15.a. * *an My.*

12. Againe: [p] The Worlde shall see Mee no more: but yee (saith the Lorde Iesus Christ to his Members) shall see Mee. For I liue / and yee shall liue.

p Iohn. 14.b.

q 1.Cor. 15. c. 13. Againe: q The Firstling which is risen from the Death, is Christ: after that, They that belong vnto Christ, or that are of his Members [namelie/of his Fleash and Spirit]: which make-
† Supra. 27.a. manifest † themselues, in the time of the Comming
r 1.Cor.15.c. of Christ, in his Maiestie. r and after that com-
1.Pet.4.b. eth the Ende.

14. Therof speaketh Esai also / saying to the Lorde (when-as hee sawe into the Hardnes or Obstinacie of the People / which should be vpon
s Esa.26.c. Earth, in the last tyme:) s Thy Dead [that is, Those which are disceassed in the Lorde] shall liue/ and aryse with the Bodie.

Take it to heart.

The XLII. Chapiter.

AGEerwith, yee Deerlie-beloued; will wee conclude for this time. I suppose that this groundlie Instruction and inconfu-table Declaration, is sufficient/ for to satisfie throughlie all Vnderstandinges, which loue the Trueth: and to make-knowen vnto euerypone, in his Vnderstanding / that thissame, which is de-clared vnto vs/and becometh administred and pub-lished vnto you all; is the Lordes Woorke. and
a Luk.21. 24. that the a Scripture must euenso becom fulfilled, in all what is writen of Christ.

2. Whosoeuer now therfore, hath any Good-
b Psal.34.b. willingnes towardes God/ b for to doo his Will/
1.Pet.3.b. Hee shall well consider and vnderstand / that thes-

Testis

Testimonies, are no [c] manlie Knowledges / but are proceeded from God. and that they haue their Seruice heer-vnto / for to plucke all goodwilling Heartes: in [d] the Vnitie of the Loue of Christ; with vs Littleons and God-his Elect, vnder the Grace of Life and Hand of God / which is appeered vnto vs now in the last time / to an euerlasting and stedfast [e] Peace vpon the Earth / according to the Promises.

[c] Iohn.7.b.

[d] Iohn.17.e. Eph.4.a.

[e] Agg.2.b.

3. For that cause; to thend that it may now all be fulfilled in Christ, what is writen [f] and euangelized in times-past of him; all Heartes which loue the Trueth / and also all Men, are now called; on the [g] behalf of the Lorde our God; with this or through this Seruice of Loue, vnto the Loue [h] the most-soueraigne Maiestie of God our Father / To thend that they all mought now assemble them; to their Preseruation in this [i] perrelous Time; with vs; vnder the Obedience of the Loue; vnto the true Bodie of Iesu Christ. and so wee to becom incorporated with each-other; in all Loue; [k] into Christ, to one Man of God.

B

[f] 2.Cor.5.d.

[g] Math.24.a. 1.Tim.4.a. 2. Tim.3.a. 2. Pet.2.a.

[h] Iohn. 15.17. 1. Cor. 12.b. Eph.4.b.c.

4. COnsider now rightlie; yee Deerlie-beloued; wherto and wherfore the Man is sommoned or required-to-com vnto the Maiestie of God · and obedientlie admitted into the Seruice of Loue. and wherfore the Man is also deptour, wholllie to geeue-ouer himself vnto the Lorde, in the Seruice of his Loue. namelie / euen heerfore / that the Lorde mought haue his [l] Dwelling and Woorke in the Man. and the Man to line [k] vprightlie and

[i] Leui.26.b. Iohn.14.c. 2. Cor.6.b. Apo.21.a.

[k] Zach.8.b. Math.22.d.

peaceablie; in all Loue; with God and his Neighbour: and so inherit; vnder the Obedience of the Loue; the spirituall and heauenlie Goods / and the euerlasting Life.

5. But if now the Man will not doo so: and that if hee refuse the Lorde / and to geeue-ouer himself vnder his gratious Woord/ and the Testimonies of his holie Spirit of Loue / So [l] robbeth hee God of Hys/and keepeth-back frō Him, that which belongeth vnto Him: and cannot therfore [m] behold the louelie Countenaunce of the Lorde, in his naked Cleernes, for euermore.

l Esa.42.a.48 b.66.a.

m 2.Tess.1.b.

6. But happye is hee, which is [n] humble of Heart / and hath bent [o] his Lust, to the Lorde/ and to the holie Woorde of the heauenlie Trueth: and standeth euenso [p] obedientlie submitted, to the holie and gratious Woord of the heauenlie Trueth/and to the Requiring of his Seruice of Loue / and assembleth him to the People of the Lorde. For hee shall beholde with a pure Heart, the Glorie of God/ and liue euerlastinglie.

n Math.11.c.

o Psal.40.a.

p 1.Reg.15.c. Eccli.6.7.b. 1.Pet.1.5.a.

7. Beholde/heerto (wherynto also all People are now; in Repentaunce for their Sinnes; called and bidden) was the Man [q] created / the [r] Blessing of all Generations of the Earth promised/the Lawe geeuen through Moses, the Euangelie preached; in times-past; through Christ, and is now also in [s] the last time; in the glorious Power of God; to an Introduction into thesame, published [t] and spread-abrode; through the holie Spirit of the Loue of Christ; in all the Worlde.

q Gen.1.c. Sap.1.b.

r Gen.22.b.

s Iere.33.b. Ioel.2.c. Act.2.b.

t Math.24.b. Apo.14.a.

8. Who-

8. Whosoeuer now then [v] forsaketh himself/and geeueth-ouer himself obedientlie in Iesu Christ: the gratious Woorde of the Lorde: hee becometh now admitted or receaued in Iesu Christ, and in the Obedience of his Requiring.

[v] Matth. 16. c.

9. The Lorde graunt vs all, Mercie/ [x] and Heartes of Vnderstanding/ for to vnderstand the Cleernes of this holie Euangelie. and a [y] willing Spirit/ for to geeue-ouer ourselues humblie and obedientlie, vnto the gratious Woord of the Lorde/ and vnto the Sernice of his holie Spirit of Loue/ to all Vnitie of Heart, [z] in the Loue.

[x] Baruk. 2. d.

[y] Psal. 51. b.

[z] Eph. 4. a.

Amen. So be it.

10. FInallie, yee Deerlie-beloued (yee all, vnto whom these our Writinges: out-of Loue; com-to-hande/ and are brought in-writing, to an Assistaunce and Leading-in to our Vnitie of Heart in the Loue) my Desire is vnto euerypne in seuerall/ that hee (after that hee hath pervsed/ and diligentlie read, the Testimonies of these Writinges: this Publishing of the Grace of Life: and these groundlie Instructions/ and aduisedlie considered the Requiring of those-same) write-ouer his Minde/Vnderstanding/Will/ and Meaning therof, freelie and euen from the Heart, vnto the Principallest of the Familie of Loue/ or vnto any of Dwres/ which minister with vs, the Outflowing of the holie and gratious Woorde: and these Testimonies of the holie Spirit of Loue/ or-els that hee com and present himself before him/ and so geeue Testimonie/ whether that hee agreeth or consenteth

D

heerin with vs Littleons / and elected Holpons of God, which ſtand ſubmitted vnder the Obedience of the Loue / and is willing to geeue-ouer himſelf / and his whole Heart and Minde, to the Vnitie of Heart with vs, in the Loue of Ieſu Chriſt, whervnto hee is ſommoned and required-to-com, on the behalf of the Lorde, the ſupreame God: and whether that hee alſo deſireth to be partaker of the out-flowen Grace · and of ꝯ godlie Doctrine of the Seruice of the Loue of Ieſu Chriſt, which Wee haue receaued from the vncouered Face of God and Chriſt, and to maintaine or further theſame Seruice: like as ther is alſo required or deſired, in the diſtinct Declaration of the Requiring of ꝯ Lorde / ſet-fourth * by Fidelitas, our beloued Co-elder in the Familie of Loue.

*Vide.5.d.e.f Rom.29.d.e

11. Whoſoeuer now whollie agreeth heerin with Vs: and ſtandeth-minded with vs, to the Vnitie of Heart in the Loue of Ieſu Chriſt · and to the godlie Doctrine of ꝯ Seruice of theſame Loue / let him then make theſame apparant vnto vs: and applie himſelf to be vnyted: to one concordable Communialtie of the Loue of Ieſu Chriſt; with vs / like as wee indeuour vs towardes him: and let vs euenſo: to all Concorde, vnder the Obedience of the Loue of Ieſu Chriſt, and to his true Peace and vpright Godlynes; be gathered-together / So ſhall then the true Loue and Peace of Ieſu Chriſt, well obtaine the Victorie in vs.

E 12. And wee Elders in the Familie of Loue, do proffer vs freewillinglie: with all Submiſſion

to ẏ Loue of Iesu Christ; to geeue euerpone; which mindeth or addicteth him to the Trueth and Loue of Iesu Christ, and desireth to be infourmed of vs; good Instruction and Resolution, through the Arme of our Sauiour/ so-much as wee insee, that it is necessarie for euerpone to his Saluation.

13. FArder/ so is also our Desire and Exhortation; out of the Submission in the Loue of our Lorde Iesu Christ; vnto you all/ that euerpone (to whom this groundlie Instruction; set-fourth by the holie Spirit of Loue; is administred out of Loue/ and which hath assembled him to our Communialtie of Loue and to the Seruice of the-same) remember this † Superscription [namelie/ Vnto the Louers of the Trueth, &c. To whom; in the Beginning of these Writinges; wee do write] and make another; which hee knoweth to loue the Trueth with whole Heart/ and to stand submitted vnpartiallie to the Loue; partaker with him of thesame Grace and Loue, wherunto hee is loued and assisted/ and; out of Loue; to reach-fourth the Hande or stand helpfull, vnto such-aone: and that Hee than likewise, write-ouer his Minde/ Will/ or Meaning/ or-els present himself personallie, as is abouesaide: and so assemble him to the Seruice of Loue and to our Communialtie/ That the Loue in her Seruice, may be fruitfull with Many vnto Righteousnes/ and bring-fourth Such, aboundantlie/ To the Laude and Praise of the supreame God/ and to the Peace and Joye of all Generations of the Earth/ according to the

† Supra. 1. b.

Pro-

Promises. The Grace of our Lorde Iesu Christ, be with you all. Amen.

F 14. HEer-with yee are all; O yee Louers o the Trueth, which reade and heare thes godlie Testimonies of our Writinges, or to whom they are administred out of Loue; heartelie saluted in all Loue, by the whole Communialtie of Hos lyons, which are comprehended in the Loue of God and Christ.

15. Wee all hope; in our Prayer vnto God; o all your Goodwillingnes, to the Concordablenes with vs, in the Obedience of the Requiring of the Loue.

16. The Grace of the supreame God, and the vpright Righteousnes and godlie Being of the Communialtie of the holie Spirit of the Loue of Iesu Christ (wherevnto yee are now out of Grace, vndeserued; called and lowdlie-bidden) obtaine the Victorie in all your Hearts. Amen.

Sent from the Spirit-of-loue; through Loue-to-concorde, and through Loue-to-life; into all Landes; ouer the vniuersall VVorlde.

CHARITAS EXTORSIT PER MN.

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